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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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BUDDHIST LEGENDS

Translated from the original Pali text of the

DHAMMAPADA COMMENTARY

BY

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BOOK XIII. THE WORLD, LOKA VAGGA

XIII. 1. A YOUNG GIRL JESTS WITH A YOUNG MONK[1]

One should not follow a life of evil. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain young monk. [161]

The story goes that one day, early in the morning, a certain Elder went with a young monk to the house of Visākhā. Now in the house of Visākhā there was continual distribution of cakes and rice-gruel. The Elder, having drunk rice-gruel there, provided a seat for the young monk, and himself went on to another house. Now at that time the daughter of Visākhā's son was acting for her grandmother in ministering to the needs of the monks. As she was straining water for the young monk, seeing the reflection of her own face in the water-vessel, she laughed; the young monk looked at it and also laughed.

Seeing him laughing, she said, "A cut-head is laughing." At that the young monk abused her, saying, "You are a cut-head, and your mother and father are cut-heads too." At this she ran weeping into her grandmother's kitchen. "What is the matter, dear granddaughter?" She told her grandmother the whole story. Visākhā immediately went to the young monk and said to him, "Reverend Sir, be not offended. You misunderstand that remark. [162] It is an expression of profound respect for a noble monk with hair and nails cut close, who, as he goes his round for alms, holds in the folds of under and upper garments cut short a potsherd cut and broken." The young monk replied, "Quite true, lay disciple; you understand that it is in accordance with my rule that the hair of my head and so forth are cut short. But was it proper for this girl to insult me by saying to me, 'You are a cut-head'?" Visākhā was unable to quiet either the young monk or the young girl.

At that moment the Elder approached and asked, "What does this mean, lay disciple?" Having learned the facts, the Elder admonished the young monk as follows, "Begone, brother; that is no insult to a monk with hair and nails and robes cut short, who goes his round for

[1] Text: N iii. 161–163.

alms with potsherd cut and broken. Hold your peace." "Quite true, Reverend Sir; but why, instead of rebuking your own female lay disciple, do you rebuke me? Is it to be regarded as the proper thing to insult a monk by saying to him, 'You are a cut-head'?" At that moment the Teacher approached. "What does this mean?" he asked. Visākhā told him the whole story, beginning at the beginning.

The Teacher, perceiving that the young monk possessed the faculties requisite to attain the Fruit of Conversion, thought to himself, "I must follow up this young monk." Therefore he said to Visākhā, "But, Visākhā, is it proper for your granddaughter, merely because my disciples go about with hair and so forth cut short, on that account to insult them by calling them cut-heads?" The young monk immediately sprang to his feet, and extending his clasped hands in an attitude of reverent supplication, said, "Reverend Sir, you alone correctly understand this matter; neither our preceptor nor our eminent female lay disciple understands it correctly." The Teacher, perceiving that the young monk was in harmony with himself, said, "An attitude of ridicule with reference to the pleasures of sense is a low attitude, and an attitude that is low one ought never to take, nor should one dwell together with heedlessness." So saying, he pronounced the following Stanza, [163]

167. One should not follow a life of evil, one should not dwell together with heedlessness,
One should not follow false views, one should not look with high regard upon the world.

XIII. 2. THE BUDDHA VISITS KAPILA [1]

A man should exert himself. This religious instruction was given by the Teacher while he was in residence at Banyan Grove with reference to his own father.

For at a certain time the Teacher made his first journey to the city Kapila, and when he arrived there, his kinsmen came forth to meet him and to greet him. On that occasion, in order to break the overweening pride of his kinsfolk, he created by supernatural power a cloister of jewels in mid-air, and in this cloister walked up and down preaching the Law. The hearts of his kinsfolk were straightway endowed with faith, and beginning with the great king Suddhodana, all

[1] Cf. i. 9 a. Text: N iii. 163–165.

did reverence to him. Thereupon there fell upon the assemblage of his kinsfolk a shower of rain, with reference to which there arose a discussion among the multitude. Said the Teacher, "Monks, this is not the first time a shower of rain has fallen upon an assemblage of my kinsfolk; the same thing happened in a previous state of existence also." [164] So saying, he related the Vessantara Jātaka.[1] Having heard him preach the Law, his kinsfolk departed, not even one extending an invitation to the Teacher. Likewise the king, although the thought occurred to him, "If my son does not come to my house, where will he go?" went home without inviting him. When he reached the royal residence, however, he caused rice-gruel and other kinds of food to be prepared for twenty thousand monks, and likewise seats to be provided for them.

On the following day, as the Teacher entered the city to receive alms, he considered within himself, "Did the Buddhas of the past, upon entering the city of their father, straightway enter the house of their kinsfolk, or did they go from house to house in regular order receiving alms?" Perceiving that they always went from house to house, the Teacher likewise began at the first house and went from house to house receiving alms. They brought word of this to the king. The king went quickly out of his residence, adjusting his cloak as he went, and prostrating himself before the Teacher, said, "Son, why do you mortify me? I am overwhelmed with shame to see you going from house to house receiving alms. In this very city it would be improper for you to go from house to house in a golden litter receiving alms. Why do you put me to shame?" "Great king, I am not putting you to shame; I am merely keeping up the tradition of my lineage." "But, my dear son, is it a tradition of my lineage to gain a livelihood by going from house to house receiving alms?" "No, great king, that is not a tradition of your lineage. But it is a tradition of my lineage, for countless thousands of Buddhas have gone from house to house receiving alms, and have so gained their sustenance." So saying, he preached the Law by pronouncing the following Stanzas,

168. A man should exert himself, and should not live the life of Heedlessness.
A man should live righteously; for by living righteously
A man rests happily, both in this world and in the next.

169. A man should live righteously, not unrighteously;
For by living righteously a man rests happily, both in this world and in the next.

[1] *Jātaka* 547: vi. 479–593.

At the conclusion of the lesson the king was established in the Fruit of Conversion; the assembled company also profited by the lesson.

XIII. 3. FIVE HUNDRED MONKS ATTAIN INSIGHT[1]

As a bubble. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks who obtained Insight. [165]

It appears that five hundred monks obtained a Subject of Meditation from the Teacher, retired to the forest, and devoted themselves to meditation. But although they strove and struggled with might and main, they were unable to develop Specific Attainment. Thereupon they thought to themselves, "We will obtain a Subject of Meditation better suited to our needs." With this thought in mind, they set out to return to the Teacher. On the way they saw a mirage. Concentrating their attention on the mirage, they developed Specific Attainment. [166] The moment they entered the precincts of the monastery, it began to rain. Standing here and there on the terraces, they watched the bubbles formed by the force of the downpour, rising and bursting. Thereupon the following thought occurred to them, "Even as a bubble, so also does this personality of ours rise and burst." Immediately they concentrated their attention on this thought. The Teacher, sitting in the Perfumed Chamber, sent forth a luminous image of himself, and as it were looking into the faces of those monks, spoke with them, pronouncing the following Stanza,

> 170. As a bubble, as a mirage, so should one view the world;
> If a man so look upon the world, the King of Death sees him not.

At the conclusion of the lesson those monks, even in the place wherein they stood, attained Arahatship.

XIII. 4. PRINCE ABHAYA LOSES HIS NAUTCH-GIRL[2]

Come, look upon this world. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Prince Abhaya.

[1] Cf. story iv. 2. Text: N iii. 165–166.
[2] Cf. the similar story of Santati, x. 9. Text: N iii. 166–167.

The story goes that Prince Abhaya suppressed an uprising on the frontier, which so pleased his father Bimbisāra that when the prince returned, the King gave him a nautch-girl skilled in dancing and singing, [167] and conferred the kingdom on him for seven days. Accordingly for seven days the prince did not leave the house, but remained within enjoying the splendor of majesty. On the eighth day he went to the bathing-place on the river and bathed. Having so done, he entered his pleasure garden, sat down, like Santati the king's minister, and watched that nautch-girl dance and sing. As soon, however, as that nautch-girl began to dance and sing, at that moment, just as in the case of the nautch-girl belonging to Santati the king's minister, cutting pains arose within her, and then and there she died.

Prince Abhaya was overwhelmed with sorrow at the death of his nautch-girl. Immediately the thought came to him, "With the single exception of the Teacher, there is no one who can extinguish this my sorrow." So he approached the Teacher and said to him, "Reverend Sir, extinguish my sorrow." The Teacher comforted him by saying, "Prince, in the round of existences without conceivable beginning, there is no counting the number of times this nautch-girl has died in this manner, and no measuring the tears you have shed as you have wept over her." Observing that the prince's grief was assuaged by the lesson, he said, "Prince, do not grieve; only simple-minded folk allow themselves to sink in the sea of grief." So saying, he pronounced the following Stanza,

171. Come, look upon this world; it resembles the gaudy chariot of a king;
In it simpletons sink down, but the discerning cherish no attachment for it.

XIII. 5. THE MONK WITH A BROOM [1]

He who, heedless before. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sammuñjani. [168]

Elder Sammuñjani, it appears, went about sweeping continually, both in the morning and in the afternoon, taking no account whatever of the time. One day he took his broom, went to the cell where Elder Revata spent the day, and found him sitting there as usual. Thereupon he thought to himself, "This great idler enjoys the pious

[1] Text: N iii. 168–169.

offerings of the faithful, and then returns and sits in his cell. Why should he not take a broom and sweep at least one room?" Elder Revata thought to himself, "I will give him an admonition." So he said to him, "Come here, brother." "What is it, Reverend Sir?" "Go and bathe and then return to me." Elder Sammuñjani did so.

On his return he seated himself respectfully beside Elder Revata, who thereupon admonished him as follows, "Brother, a monk ought not to go about sweeping all the time. Early in the morning he should of course sweep the rooms, and then he should go forth for alms. Returning from his alms-pilgrimage, he should enter the monastery, seat himself either in the night-quarters or in the day-quarters, and rehearse the Thirty-two Constituent Parts of the Body, grasping firmly the thought of the perishableness of the body. In the evening he should rise from his seat and sweep the rooms again. But he should not spend the whole day sweeping; rather should he allow himself a certain amount of leisure." Elder Sammuñjani adhered scrupulously to the admonition of Elder Revata, and in no long time attained Arahatship.

After that, however, all the rooms remained full of rubbish. Therefore the monks said to Elder Sammuñjani, "Brother, all the rooms remain full of rubbish; why do you not sweep them?" "Reverend Sirs, I used to do that in the days when I was heedless; now, however, I have become heedful." The monks reported the matter to the Teacher, saying, "This Elder does one thing and says another." But the Teacher replied, "Monks, my son the Elder spoke the truth; formerly, in the days of his heedlessness, my son spent the whole time sweeping, but now he spends his time in the enjoyment of the bliss of the Paths and the Fruits, and therefore sweeps no more." So saying, he pronounced the following Stanza, [169]

> **172.** He who, heedless before, heedless is no more,
> Illumines this world as does the moon freed from a cloud.

XIII. 6. CONVERSION OF THE ROBBER FINGER-GARLAND[1]

He whose past misdeeds. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Finger-Garland, Añgulimāla.

[1] *Majjhima*, 86: ii. 97–105. Cf. Hardy, *Manual of Buddhism*, pp. 257–261; and Chavannes, *Cinq cents Contes et Apologues*, 41: i. 143–154.

Thus have I heard: Once upon a time the Exalted One was in residence in Sāvatthi, at Jetavana, in Anāthapiṇḍika's Grove. Now at that time there lived in the realm of King Pasenadi Kosala a robber named Finger-Garland, Aṅgulimāla. He was cruel, red-handed, given to killing and slaying, devoid of compassion for all living beings. He wrought such havoc with villages that villages they were no more, [M. ii. 98] such havoc with towns that towns they were no more, such havoc with districts, that districts they were no more. He killed man after man, and wore a garland made of their fingers.

Now one morning the Exalted One put on his undergarment, took bowl and robe, and entered Sāvatthi for alms. Having made his round for alms in Sāvatthi, he returned from his round; and after eating his breakfast, put his lodgings in order, took bowl and robe, and struck into the highway where lurked the robber Aṅgulimāla. Cowherds, herdsmen, and farmers ran up and saw the Exalted One strike into the highway where lurked the robber Aṅgulimāla, and seeing him, addressed the Exalted One as follows:

"Monk, strike not into this road. On this road, monk, lurks a robber named Aṅgulimāla. He is cruel, red-handed, given to killing and slaying, devoid of compassion for all living beings. He has wrought such havoc with villages that villages they are no more, such havoc with towns that towns they are no more, such havoc with districts that districts they are no more. He kills man after man and wears a garland made of their fingers. For, monk, many a time ten men, or twenty men, or thirty men, or forty men band themselves together and strike into this road, and all of them perish at the hands of the robber Aṅgulimāla." In spite of their warning the Exalted One continued on his way in silence.

Again the second time cowherds, herdsmen, and farmers ran up and addressed the Exalted One as follows: "Monk, strike not into this road . . . and all of them perish at the hands of the robber Aṅgulimāla." The Exalted One a second time continued on his way in silence.

Again, the third time cowherds, herdsmen, and farmers ran up and addressed the Exalted One as follows: "Monk, strike not into this road . . . and all of them perish at the hands of the robber Aṅgulimāla." The Exalted One a third time continued on his way in silence.

Now the robber Aṅgulimāla saw the Exalted One approaching from afar. When he saw him, the following thought occurred to

him: "How wonderful! How marvelous! For many a time ten men, or twenty men, or thirty men, or forty men band themselves together [M. ii. 99] and strike into this road, and all of them perish at my hands. But here is a monk approaching alone, without a single companion, as if he had conquered, methinks. Suppose now I were to deprive this monk of life!" So the robber Añgulimāla took sword and shield, girded himself with bow and quiver, and followed close behind the Exalted One.

Then did the Exalted One effect such an exercise of supernatural power that although the robber Añgulimāla hurried with all his might, and the Exalted One walked at his usual gait, the robber Añgulimāla was unable to catch up with the Exalted One. Then to the robber Añgulimāla occurred the following thought: "How wonderful! how marvelous! Heretofore I have overtaken and caught an elephant, even when running; I have overtaken and caught a horse, even when running; I have overtaken and caught a chariot, even when running; I have overtaken and caught a deer, even when running. But although I am hurrying with all my might and this monk is walking at his usual gait, I am unable to catch up with him." Accordingly Añgulimāla stood still and said to the Exalted One, "Stand still, monk! stand still, monk!" "I stand still, Añgulimāla. Do you also stand still!"

Then to the robber Añgulimāla occurred the following thought: "These hermits of the Sākiya prince speak the truth, utter the truth. But this monk says, even in the act of walking, 'I stand still, Añgulimāla. Do you also stand still!' Suppose now I were to ask this monk a question!" Accordingly the robber Añgulimāla addressed the Exalted One with a Stanza,

Even as you walk, monk, you say, "I stand still,"
And to me who stand still you say, "You stand not still."
Therefore, monk, I ask you this question:
"How stand you still, and I stand not still?"

I stand steadfast, Añgulimāla, evermore;
For I am merciful to all living beings.
But you are merciless to living beings.
Therefore I stand still and you stand not still. [M. ii. 100]

Long have I revered the monk, the mighty sage, who has entered the great forest.
Therefore, having heard your Stanza on the Law, I will renounce evil deeds forever.

So saying, the robber flung sword and weapon over the abyss, down the precipice, into the chasm.
The robber bowed before the feet of the Happy One, and then and there requested to be admitted to the Order.

Compassionate is the Buddha, the mighty sage who is the Teacher of the world of men and the Worlds of the Gods.
"Come, monk!" straightway said he to the robber; and this alone sufficed to make him a monk.

Now the Exalted One set out on a journey to Sāvatthi with the Venerable Aṅgulimāla as attendant monk, and after journeying from place to place, arrived in due course at Sāvatthi. And there did the Exalted One take up his residence, in Sāvatthi, at Jetavana, in Anāthapiṇḍika's Grove. Now at that time a great multitude assembled at the gate of the palace of King Pasenadi Kosala and raised a hue and cry: "Your majesty, there is a robber in your kingdom, named Aṅgulimāla. He is bloodthirsty, red-handed, given to killing and slaying, devoid of compassion for all living beings. He has wrought such havoc with villages that villages they are no more, such havoc with towns that towns they are no more, such havoc with districts that districts they are no more. He kills man after man, and wears a garland made of their fingers. Let your majesty subdue him."

Then did King Pasenadi Kosala set out from Sāvatthi early in the day with five hundred horses and proceed in the direction of the Grove. Proceeding in his carriage as far as the road was passable for a carriage, he alighted from his carriage, and proceeding on foot, drew near to the place where the Exalted One was. And having drawn near, [M. ii. 101] he saluted the Exalted One and sat down respectfully on one side. And as King Pasenadi Kosala sat there respectfully on one side, the Exalted One addressed him as follows: "What is it that troubles you, mighty king? Is King Seniya Bimbisāra of Magadha provoked at you? Or the Licchavi princes of Vesāli? Or some other of your royal adversaries?"

"No, Reverend Sir, King Seniya Bimbisāra of Magadha is not provoked at me. Nor the Licchavi princes of Vesāli. Nor any other of my royal adversaries. Reverend Sir, there is a robber named Aṅgulimāla in my kingdom. He is bloodthirsty, red-handed, given to killing and slaying, devoid of compassion for all living beings. He has wrought such havoc with villages that villages they are no more, such havoc with towns that towns they are no more, such havoc with districts that districts they are no more. He kills man after man, and wears a garland made of their fingers. And, Reverend Sir, I cannot subdue him."

"But, mighty king, suppose you were to see Aṅgulimāla with his hair and his beard shaven, clad in yellow robes, retired from the

house-life to the houseless life, abstaining from the taking of life, abstaining from the taking of that which is not given, abstaining from the uttering of falsehood, eating but one meal a day, living the life of chastity, living the life of virtue, living the life of righteousness; what then should you do to him?"

"Reverend Sir, we should salute him, we should rise to greet him, we should invite him to occupy a seat, we should ask for the privilege of supplying him with robes, food, lodging, and medicine. We should provide protection, defense, and keeping for him according to the Law. But, Reverend Sir, how is it possible that one so wicked, one so utterly devoted to evil ways, should become so perfectly restrained by the precepts of morality?"

Now at that time the Venerable Aṅgulimāla was sitting not far from the Exalted One. Then did the Exalted One stretch forth his right arm and address King Pasenadi Kosaḷa as follows: "This, mighty king, is Aṅgulimāla!"

Then was King Pasenadi Kosala stricken with fear, his limbs trembled, and his hair stood on end. Now when the Exalted One perceived that King Pasenadi Kosala was stricken with fear, that his limbs trembled, and that his hair stood on end, he addressed King Pasenadi Kosala as follows: "Fear not, great king; fear not, great king; you have nothing to fear from him." Thereupon, whereas before King Pasenadi had been stricken with fear, [M. ii. 102] his limbs trembled, and his hair stood on end, straightway his agitation subsided. Then did King Pasenadi Kosala draw near to the place where sat Venerable Aṅgulimāla, and having drawn near, addressed the Venerable Aṅgulimāla as follows: "Reverend Sir, is not this our noble Elder Aṅgulimāla?" "Even so, mighty king." "Of what clan, Reverend Sir, is our noble Elder's father? Of what clan is his mother?" "My father, mighty king, is a Gagga; my mother is a Mantāṇī."

"Reverend Sir, may it please my noble Elder Gagga, son of Mantāṇī: I shall exert myself to the utmost to provide for my noble Elder Gagga, son of Mantāṇī, robes, food, lodging, and medicine." Now at that time the Venerable Aṅgulimāla had adopted the practices known as the forest-practice, the alms-practice, the refuse-rag-practice, and the three-robe-practice. Accordingly the Venerable Aṅgulimāla answered King Pasenadi Kosala as follows: "Enough, mighty king! My set of three robes is complete."

Then did King Pasenadi Kosala draw near to the place where sat

the Exalted One, and having drawn near, he saluted the Exalted One and sat down respectfully on one side. And sitting thus on one side, King Pasenadi Kosala addressed the Exalted One as follows: "It is wonderful, Reverend Sir! it is marvelous, Reverend Sir! how the Exalted One is the subduer of the unsubdued, the calmer of the uncalmed, the extinguisher of the unextinguished! For, Reverend Sir, the Exalted One has subdued even without the rod, even without the sword, him whom we ourselves were unable to subdue even with the rod, even with the sword! But now, Reverend Sir, we must be going, for we have many things to do, many things to attend to." "As you please, mighty king!" Then did King Pasenadi Kosala rise from his seat, salute the Exalted One, encircle him sunwise, and depart.

Now one morning the Venerable Aṅgulimāla put on his under-garment, took bowl and robe, and entered Sāvatthi for alms. And as the Venerable Aṅgulimāla made his unbroken round of Sāvatthi from house to house, he saw a certain woman in the throes and agonies of childbirth. When he saw her, [M. ii. 103] the following thought occurred to him: "Alas, how living beings suffer! Alas, how living beings suffer!"

Now when the Venerable Aṅgulimāla had made his round for alms in Sāvatthi, he returned from his round, and after eating his breakfast, drew near to the place where sat the Exalted One. And having drawn near, he saluted the Exalted One and sat down respectfully on one side. Now as the Venerable Aṅgulimāla sat respectfully on one side, he addressed the Exalted One as follows: "This very morning, Reverend Sir, I put on my undergarment, took bowl and robe, and entered Sāvatthi for alms. And as I made my unbroken round of Sāvatthi from house to house, I saw a certain woman in the throes and agonies of childbirth. And when I saw her, the following thought occurred to me: 'Alas, how living beings suffer! Alas, how living beings suffer!'"

"Well then, Aṅgulimāla, draw near to Sāvatthi, and having drawn near, address that woman as follows: 'Sister, from the day I was born, I am not conscious of having deliberately deprived any living being of life. If this be true, may health be to you, health to your unborn child.'" "But, Reverend Sir, that would be a deliberate falsehood; for, Reverend Sir, I have deliberately deprived a great many living beings of life." "Well then, Aṅgulimāla, draw near to Sāvatthi, and having drawn near, address that woman as follows:

'Sister, from the day I was born of the Noble Birth, I am not conscious of having deliberately deprived any living being of life. If this be true, may health be to you, health to your unborn child.'"

"Very well," replied the Venerable Aṅgulimāla. And obeying the command of the Exalted One, the Venerable Aṅgulimāla drew near to Sāvatthi, and having drawn near, addressed that woman as follows: "Sister, from the day I was born of the Noble Birth, I am not conscious of having deliberately deprived any living being of life. If this be true, may health be to you, health to your unborn child." Straightway there was health to that woman, health to her unborn child.[1]

Now the Venerable Aṅgulimāla, living in solitude, withdrawn from the world, heedful, ardent, resolute, in no long time, even in this life, himself abode in the knowledge, realization, and attainment of that supreme goal of the holy life for the sake of which goodly youths retire once and for all from the house-life to the houseless life. This did he know: "Birth is at an end, lived is the holy life, duty is done: I am no more for this world." [M. ii. 104] Thus was the Venerable Aṅgulimāla numbered among the Arahats.

Now one morning the Venerable Aṅgulimāla put on his undergarment, took bowl and robe, and entered Sāvatthi for alms. At that time one man threw a clod of earth and hit the Venerable Aṅgulimāla's body, another man threw a stick and hit the Venerable Aṅgulimāla's body, another man threw a stone and hit the Venerable Aṅgulimāla's body. Then did the Venerable Aṅgulimāla, with broken head, streaming with blood, with broken bowl, with mantle rent, draw near to the place where sat the Exalted One. The Exalted One saw the Venerable Aṅgulimāla approaching from afar; and seeing him, addressed the Venerable Aṅgulimāla as follows: "Endure, Brahman! Endure, Brahman! Brahman, you are suffering in this present world the fruit of evil deeds, in consequence of which you might have been tormented in Hell for many years, for many hundreds of years, for many thousands of years!"

Now the Venerable Aṅgulimāla, living in solitude, living in seclusion, experiencing the Bliss of Release, breathed forth at that time the following Solemn Utterances:

[1] Cf. *Dhammapada Commentary*, xxvi. 31: iv. 192–194; *Jātaka* 100: i. 407–408; and *Udāna*, ii. 8: 15–18. For a discussion of this charm, see my paper, *The Act of Truth* (Saccakiriyā); *a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction*, *JRAS.*, 1917, 429–467. For other occurrences of the charm, see vi. 4 b and xvii. 3 b.

172. He who, heedless before, heedless is no more,
Illumines this world as does the moon freed from a cloud.

173. He whose past misdeeds are covered by good deeds,
Illumines this world as does the moon freed from a cloud.

382. The monk who, while still young, devotes himself to the Religion of the Buddha,
Illumines this world as does the moon freed from a cloud.

Let my foes give ear to the preaching of the Law,
Let my foes devote themselves to the religion of the Buddha,
Let my foes cultivate those good men
Who take upon themselves only the Law. [M. ii. 105]

Let my foes hear the Law from those that preach patience,
From those that extol the cherishing not of ill-will;
And unto it in time let them conform.

Of a surety no such man will do me harm, nor yet harm any other;
He will attain Sublime Tranquillity, he will protect all living beings.

80. Ditch-diggers lead the water, arrow-makers straighten their shafts,
Carpenters straighten the wood, wise men control themselves.

There are some that subdue with the rod, or with hooks and whips;
But I was subdued without the rod, without the sword, by the Buddha himself.

"Injurer" was my name of yore, in the days when I wrought injury;
But now I am truly named "Non-Injurer"; no living being do I injure.

A robber was I in days of yore, Aṅgulimāla my name.
Borne on by a mighty flood, I sought refuge in the Buddha.

Red-handed was I in days of yore, Aṅgulimāla my name.
Behold! I have sought refuge in the Buddha.
The Eye of Existence has been torn from its sockets.

Having done many evil deeds which lead to Hell,
I have been touched by the fruit thereof. Now, free from debt, I eat my food.

26. Simpletons, folk of little intelligence, are given to heedlessness,
But the man of intelligence preserves heedfulness as his most precious treasure.

27. Abandon not yourselves to heedlessness, nor to the lusts of the flesh and the pleasures of sense,
For he that is heedful and faithful in the Practice of Meditation shall attain great happiness.

Welcome, not unwelcome, was the counsel which I followed; not ill-advised was I.
Of all the states which have fallen to my lot I have entered into that which is the best.

Welcome, not unwelcome, was the counsel which I followed; not ill-advised was I.
I have attained Threefold Knowledge, I have kept the commandment of the Buddha. [End of Aṅgulimāla Sutta]

[Dh. cm. iii. 169[22]] When the Venerable Añgulimāla had breathed forth these Solemn Utterances, he straightway passed into that mode of Nibbāna in which no trace of the elements of being remain. Thereupon the monks began a discussion in the Hall of Truth, saying, "Brethren, where has the Elder been reborn?" At that moment the Teacher drew near. "Monks," said he, "what is the subject that engages your attention now as you sit here all gathered together?" [170] "Reverend Sir," replied the monks, "we were discussing the place of rebirth of the Elder Añgulimalā." "Monks," said the Teacher, "my son has passed into Nibbāna." "What, Reverend Sir! Passed into Nibbāna after murdering all those men!" "Yes, monks. In times past, because he lacked a good counselor, he committed all these evil deeds. But afterwards, when he obtained the support of a good counselor, he adopted the life of heedfulness. Even thus did he cover his past misdeeds with good deeds." So saying, he pronounced the following Stanza,

> 173. He whose past misdeeds are covered by good deeds,
> Illumines this world as does the moon freed from a cloud.

XIII. 7. THE WEAVER'S DAUGHTER [1]

Blind is this world. This religious instruction was given by the Teacher while he was in residence at Aggāḷava Shrine with reference to a certain weaver's daughter.

For one day, when the Teacher came to Āḷavi, the residents of Āḷavi invited him to a meal and gave alms. At the end of the meal the Teacher returned thanks, saying, "Practice meditation on death, saying to yourselves, 'Uncertain is my life. Certain is my death. I shall surely die. Death will be the termination of my life. Life is unstable. Death is sure.' [171] For they that have not practiced meditation on death will tremble and fear when their last hour cometh, and will die screaming screams of terror, even as a man who having no stick with him, on seeing a snake, is stricken with fear. But they that have practiced meditation on death will have no fear when their last hour cometh, but will be like a steadfast man who, seeing a snake even afar off, taketh it up with his stick and tosseth it away. Therefore practice meditation on death."

[1] This story is referred to at *Milindapañha*, 350[13]. Text: N iii. 170–176.

With a single exception all those who heard this discourse remained absorbed in their worldly duties as before. Only a single weaver's daughter about sixteen years of age, said to herself, "Marvelous indeed is the speech of the Buddhas; it behooves me to practice meditation on death." And she did naught else but practice meditation on death day and night. The Teacher left Āḷavi and went to Jetavana. The maiden did naught else for three years but practice meditation on death.

Now one day, as the Teacher surveyed the world at early dawn, he perceived that this maiden had entered the Net of his Knowledge. When he saw her, he considered within himself, "What will happen?" And he became aware of the following, "From the day when this maiden heard my discourse on the Law, she has practiced meditation on death for three years. I will now go to Āḷavi and ask this maiden four questions. On each of the four points she will answer me correctly, and I will congratulate her. I will then pronounce the Stanza, *Blind is this world.* At the conclusion of the Stanza she will be established in the Fruit of Conversion. By reason of her, my discourse will be profitable to the multitude besides." So the Teacher, with his retinue of five hundred monks, departed from Jetavana, and in due course arrived at Aggāḷava monastery.

When the people of Āḷavi heard that the Teacher had come, they went to the monastery and invited him to be their guest. That maiden also heard that he had come, and her heart was filled with joy at the thought, "Hither is come, so men say, one that is my father, my master, my teacher, one whose countenance is like unto the full moon, the mighty Gotama Buddha." And she reflected, "Now, for the first time in three years, I am to see the Teacher, the hue of whose body is as the hue of gold; [172] now I am to be permitted to behold his body, whose hue is as the hue of gold, and to hear him preach the Law Sublime, containing within itself all sweetness."

But her father, on his way to the workshop, said to her, "Daughter, a garment for a customer is on the loom, and a span of it is yet incomplete. I must finish it to-day. Quickly replenish the shuttle and bring it to me." Thought the maiden, "It was my desire to hear the Teacher preach the Law, but my father has thus addressed me. Shall I hear the Teacher preach the Law, or replenish the shuttle and carry it to my father?" Then this thought occurred to her, "If I should fail to bring my father the shuttle, he would strike me and beat me. Therefore I will first replenish the shuttle and give it to him, and wait

until afterwards to hear the Law." So she sat down on a stool and replenished the shuttle.

The people of Āḷavi waited upon the Teacher and provided him with food, and when the meal was over, took his bowl and stood waiting for him to return thanks. Said the Teacher, "I came hither a journey of thirty leagues for the sake of a certain maiden of family. As yet she finds no opportunity to be present. When she finds opportunity to be present, I will return thanks." Having so said, he sat down and remained silent. Likewise did also his hearers remain silent. (When the Teacher is silent, neither men nor gods dare utter a sound.)

When the maiden had replenished the shuttle, she put it in her basket and set out in the direction of her father's workshop. On her way she stopped in the outer circle of the congregation and stood gazing at the Teacher. The Teacher also lifted up his head and gazed at her. By his manner of gazing at her she knew, "The Teacher, sitting in such a congregation, signifies by gazing at me that he desires me to come, that his sole desire is that I come into his very presence." So she set her shuttle-basket on the ground and [173] went into the presence of the Teacher.

(But why did the Teacher gaze at her? The following thought, we are told, occurred to him, "If this maiden go hence, she will die like unconverted folk, and uncertain will be her future state. But if she come to me, she will depart established in the Fruit of Conversion, and her future state will be certain, for she will be reborn in the World of the Tusita gods." We are told that there was no escape from death for her that day.)

At the mere hint of his look she approached the Teacher, and penetrating the rays of light, of colors six in number, that shone from his body, she paid obeisance to him and stood respectfully at one side. No sooner had she paid obeisance to the Teacher and taken her stand beside him, seated in silence in the midst of the assemblage there gathered together, than he thus addressed her, "Maiden, whence comest thou?" "I know not, Reverend Sir." "Whither goest thou?" "I know not, Reverend Sir." "Thou knowest not?" "I know, Reverend Sir." "Thou knowest?" "I know not, Reverend Sir." Thus did the Teacher ask her four questions. The multitude were offended and said, "Look you, this daughter of a weaver talks as she pleases with the Supremely Enlightened. When he asked her, 'Whence comest thou?' she should have answered, 'From the weaver's house.'

And when he asked her, 'Whither goest thou?' she should have answered, 'To the weaver's workshop.'"

The Teacher put the multitude to silence and asked her, "Maiden, when I asked thee, 'Whence comest thou?' why didst thou say, 'I know not'?" She answered, "Reverend Sir, thou thyself dost know that I come from the house of my father, a weaver. So when thou didst ask me, 'Whence comest thou?' I knew very well that thy meaning was, 'Whence didst thou come when thou wast reborn here?' But as for me, whence came I when I was reborn here, that know I not." Then said the Teacher to her, "Well said, well said, O maiden! Thou hast answered correctly the question I asked thee." [174]

Thus did the Teacher congratulate her, and having so done, asked her yet another question, "When I asked thee, 'Whither goest thou?' why didst thou say, 'I know not'?" "Reverend Sir, thou thyself dost know that I go to the weaver's workshop with shuttle-basket in hand. So when thou didst ask me, 'Whither goest thou?' I knew very well that thy meaning was, 'When thou goest hence, where wilt thou be reborn?' But as for me, where I shall be reborn when I have passed from this present existence, that know I not." Then said the Teacher to her, "Thou hast answered correctly the question I asked thee."

Thus did the Teacher congratulate her the second time, and having so done, asked her yet another question, "When I asked thee, 'Knowest thou not?' why didst thou say, 'I know'?" "Reverend Sir, this I know, that I shall surely die; and therefore said I so." Then said the Teacher to her, "Thou hast answered correctly the question I asked thee."

Thus did the Teacher congratulate her the third time, and having so done, asked her yet another question, "When I asked thee, 'Knowest thou?' why didst thou say, 'I know not'?" "This only do I know, Reverend Sir, that I shall surely die; but at what time I shall die, whether in the night or in the daytime, whether in the morning or at what other time soever, that know I not; and therefore said I so." Then said the Teacher to her, "Thou hast answered correctly the question I asked thee."

Thus did the Teacher congratulate her the fourth time, and having so done, addressed the assemblage as follows, "So many of you as failed to understand the words she spoke, ye only were offended. For they that possess not the Eye of Understanding, they only are blind;

[175] they that possess the Eye of Understanding, they only see." So saying, he pronounced the following Stanza:

> 174. Blind is this world; few are there here that see;
> As few go to heaven as birds escape from a net.

At the conclusion of the discourse that maiden was established in the Fruit of Conversion.

Then the maiden took her shuttle-basket and went to her father. He was asleep even as he sat at the loom. Not observing that he was asleep, she presented the shuttle-basket. As she did so, the basket hit the tip of the loom and fell with a clatter. Her father awoke, and accidentally, as a result of taking hold of the loom, gave it a pull, whereupon the tip of the loom swung around and [176] struck the maiden in the breast. Then and there she died and was reborn in the World of the Tusita gods. Her father looked at her as she lay there, her whole body spotted with blood, and saw that she was dead.

Straightway there arose within him intense grief. Wailing, "There is none other that can extinguish my grief," he went to the Teacher and told him what had happened. "Reverend Sir," said he, "Extinguish my grief." The Teacher comforted him, saying, "Grieve not, disciple, for in the round of existences without conceivable beginning, thou hast even thus, over the death of thy daughter, shed tears more abundant than the water contained in the four great oceans." In this wise did the Teacher discourse on the round of existences without conceivable beginning. The disciple's grief was assuaged, and he requested the Teacher to admit him to the Order. Afterwards he made his full profession and in no long time attained Arahatship.

XIII. 8. THIRTY MONKS [1]

Swans follow the track of the sun. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to thirty monks.

For one day thirty monks residing in foreign parts came to visit the Teacher. Elder Ānanda saw those monks just as he was approaching the Teacher to wait upon him. So he thought to himself, "I will wait until the Teacher has exchanged friendly greetings with these monks, and then I will wait upon the Teacher." [177] According-

[1] Text: N iii. 176–177.

ingly he waited at the gate. When the Teacher had exchanged friendly greetings with them, he preached the Law to them in a pleasing manner. After listening to the Law all those monks attained Arahatship. Thereupon they soared aloft and departed through the air.

When they tarried, Elder Ānanda approached the Teacher and said, "Reverend Sir, thirty monks came here. Where are they?" "Gone, Ānanda." "By what path did they go, Reverend Sir?" "Through the air, Ānanda." "But, Reverend Sir, have they already rid themselves of the Depravities?" "Yes, Ānanda. After hearing me preach the Law, they attained Arahatship." Now at that moment some swans came flying through the air. Said the Teacher, "Ānanda, he who has fully developed the Four Grades of Magical Power, flies through the air like a swan." So saying, he pronounced the following Stanza,

175. Swans follow the track of the sun; they that possess magical power go through the air;
The resolute are conducted out of this world, having conquered Māra and his train.

XIII. 9. CIÑCĀ FALSELY ACCUSES THE BUDDHA [1]

If a man break one commandment. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Ciñcā Māṇavikā. [178]

For in the First Period of Enlightenment the disciples of the Possessor of the Ten Forces multiplied and gods and men innumerable descended upon Holy Ground. And as the sum of his virtues became noised abroad, rich gain and high honor were bestowed upon him. But as for the heretics, lost to them were gain and honor alike, even as fireflies lose their brilliance before the coming of the sun. And they gathered in the street and cried out, "Is the monk Gotama the only Buddha? We also are Buddhas! Does that alone which is given to him yield abundant fruit? That which is given to us returns abundant fruit also. Therefore to us do ye give alms; upon us do ye bestow honor." With such words as these did they appeal to the multitude,

[1] The Story of the Present is almost word for word the same as the Introduction to *Jātaka* 472: iv. 187–189. Cf. Hardy, *Manual of Buddhism*, pp. 284–286. Of the story of Prince Paduma and the queen, only a brief outline is given. Cf. the story of Sundarī, xxxii. 1; also Feer's comparative study of the stories of Ciñcā and Sundarī in *JA.*, 1897, 288–317. Text: N iii. 178–183.

but for all their appeals, they got neither gain nor honor the more. Accordingly they met together in secret and considered within themselves, "By what means can we cast reproach upon the monk Gotama before men and so put an end to the gain and honor bestowed upon him?"

Now at that time there lived in Sāvatthi a certain wandering nun named Ciñcā Māṇavikā. She possessed surpassing beauty and loveliness; a very celestial nymph was she; from her body proceeded forth rays of light. Now a certain harsh counselor made this proposal, "With the assistance of this woman we shall be able to cast reproach upon the monk Gotama, and so put an end to the gain and honor bestowed upon him." "That is the way!" exclaimed the heretics, agreeing to his proposal.

Ciñcā Māṇavikā went to the monastery of the heretics, saluted them, and stood waiting; but the heretics had nothing to say to her. Thereupon she said, "What fault do you find in me?" This question she repeated three times; then she said, "Noble sirs, I appeal to you for an answer. Noble sirs, what fault do you find in me? Why do you not speak to me?" "Sister," replied the heretics, "know you not the monk Gotama, who goes about doing us harm, depriving us of gain and honor alike?" [179] "No, noble sirs, I know him not; but is there anything I can do to help you in this matter?" "Sister, if you wish us well, summon up your resources, contrive to cast reproach upon the monk Gotama, and so put an end to the gain and honor bestowed upon him." "Very well, noble sirs," replied Ciñcā Māṇavikā, "I will take all the responsibility; have no anxiety as to the outcome." So saying, she departed.

From that time on, she employed all of her skill in the arts of a woman to effect her purpose. When the residents of Sāvatthi were returning from Jetavana after listening to the Law, she would put on a cloak of the color of cochineal, and bearing perfumes and garlands in her hands, would walk in the direction of Jetavana. "Where are you going at this time of day?" people would ask her. "What business of yours is it where I am going?" she would reply. She would spend the night near Jetavana at the monastery of the heretics, and early the following morning, when throngs of lay disciples were coming out of the city for the purpose of rendering the morning greeting to the Teacher, she would wend her way back and reënter the city. "Where have you spent the night?" people would ask her. "What business of yours is it where I have spent the night?" she would reply.

After the lapse of a month and a half, whenever they asked her this question, she would reply, "I spent the night at Jetavana alone with the monk Gotama in the Perfumed Chamber." And by her answer she caused doubts and misgivings to spring up in the minds of those who were as yet unconverted. And, they said to themselves, "Is this true, or is it false?" When three or four months had gone by, she wrapped her belly about with bandages, to create the impression that she was pregnant, and dressing herself in a scarlet cloak, she went about, saying, "I have conceived a child by the monk Gotama." Thus did she deceive utter simpletons.

When eight or nine months had gone by, she fastened a disk of wood to her belly, drew a cloak over it, [180] produced swellings all over her body by pounding her hands and feet and back with the jaw-bone of an ox, and pretending to be physically exhausted, went one evening to the Hall of Truth and stood before the Tathāgata. There, in his gloriously adorned Seat of Truth, sat the Tathāgata, preaching the Law. And standing there before him, Ciñcā Māṇavikā opened her lips and reviled him, saying,

"Mighty monk, mighty is the throng to which you preach the Law; sweet is your voice, soft are your lips. Nevertheless you are the one by whom I have conceived a child, and the time of my delivery is near at hand. But in spite of all this, you make no effort to provide a lying-in chamber for me, nor do you offer to provide me with ghee and oil and such other things as I need. And failing yourself to attend to this your duty, neither do you say to any one of your supporters, the king of Kosala, or Anāthapiṇḍika, or Visākhā, your eminent female lay disciple, 'Do for this young woman what should be done for her.' You know well enough how to take your pleasure, but you know not how to look after the child you have begotten." Thus did she revile the Tathāgata in the midst of the congregation, even as a woman with a mass of dung in her hand might seek therewith to defile the face of the moon.

The Tathāgata stopped his discourse, and roaring like a lion, cried out, "Sister, as to whether what you have said be true or false, that is something which only you and I know." "Yes, mighty monk, but who are to decide between the truth and the falsehood of what is known only to you and to me?" At that moment Sakka's seat showed signs of heat. Thereupon Sakka pondered the cause, and became aware of the following, "Ciñcā Māṇavikā is falsely accusing the Tathāgata." Thereupon Sakka said to himself, "I will clear up this matter," and

forthwith set out with four deities. The deities turned themselves into little mice. With one bite of their teeth these little mice severed the cords with which the disk of wood was fastened to the belly of the woman. At that moment the wind blew up the cloak which was wrapped about her, and the disk of wood fell upon her feet, [181] cutting off the toes of both of her feet.

Thereupon the multitude cried out, "A hag is reviling the Supremely Enlightened." Forthwith they spat on her head, and taking clods of earth and sticks in their hands, drove her out of the Jetavana. As she passed out of sight of the Tathāgata, the great earth split apart, an abyss opened under her feet; and flames shot up from the Avīci Hell. Thus was she swallowed up, enveloped as it were in a scarlet blanket such as is presented by wealthy families, and reborn in the Avīci Hell. From that time the gain and honor of the heretics decreased, but the offerings presented to the Possessor of the Ten Forces increased more and more.

On the following day the monks began a discussion in the Hall of Truth: "Brethren, Ciñcā Māṇavikā, because she falsely accused the Possessor of Eminent Virtues, the Foremost Recipient of Offerings, the Supremely Exalted, came to utter ruin." The Teacher approached and asked, "Monks, what are you sitting here now talking about?" When they told him, he said, "Monks, this is not the first time she has falsely accused me and come to utter ruin; she did the same thing in a previous state of existence also." Having thus spoken, he said,

> Unless a king discern clearly fault on the part of another,
> After himself investigating carefully all of the facts,
> Both small and great, he should not inflict punishment.

So saying, he related in detail this Mahā Paduma Jātaka,[1] found in the Twelfth Nipāta.

9 a. Story of the Past: The lewd woman and the virtuous youth

At that time, it appears, Ciñcā Māṇavikā was reborn as one of the chief consorts of the king, fellow-wife of the mother of the Future Buddha, Prince Mahā Paduma. She invited the Great Being to lie with her, and when he refused to do so, disfigured her own body with her own hands, feigned sickness, and told the king, "Your son brought me to this pass because I would not lie with him." [182] The king,

[1] *Jātaka* 472: iv. 189–196.

hearing this, was filled with rage, and straightway flung the Great Being down Robbers' Cliff. The deity dwelling in the mountain chasm cared for him and placed him safe and sound within the hood of the King of the Dragons. The King of the Dragons carried him to the Abode of the Dragons and honored him by conferring upon him half his kingly power. After the Great Being had dwelt there for a year, he conceived a desire to adopt the life of a religious. Accordingly he went to the Himālaya country, adopted the life of a religious, and in the course of time developed by the practice of Ecstatic Meditation the Supernatural Faculties.

Now a certain forester happened to see him there and reported the matter to the king. Thereupon the king went to him, exchanged friendly greetings with him, learned what had happened, and offered to bestow his kingdom upon the Great Being. The Great Being, however, declined his offer and admonished him as follows, "For my part, I have no desire to rule. But as for you, do you keep unimpaired the Ten Royal Virtues, avoid evil courses, and rule your kingdom justly." Thereupon the king arose from his seat in tears and went back to the city. On the way thither he asked his ministers, "Through whose fault was I separated from one endowed with such uprightness?" "Your chief consort was to blame for this, your majesty." Thereupon the king had her taken by the heels and flung head foremost down Robbers' Cliff. And entering his city, thenceforth he ruled his kingdom justly. At that time Prince Mahā Paduma was the Great Being, and the fellow-wife of his mother was Ciñcā Māṇavikā. **End of Story of the Past.**

When the Teacher had made this matter clear, he said, "Monks, in the case of those who have broken one commandment, those who have ceased to speak the truth, who have become confirmed in falsehood, who have abandoned hope of the next world, there is no evil deed which they will not commit." So saying, he pronounced the following Stanza,

176. If a man break one commandment, if he speak lies,
If he abandon the next world, there is no evil deed he will not commit.

XIII. 10. GIFTS BEYOND COMPARE [1]

The niggardly go not. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Gifts beyond Compare. [183]

For once upon a time the Teacher returned from an alms-pilgrimage with his retinue of five hundred monks and entered the Jetavana. Thereupon the king went to the monastery and invited the Teacher to be his guest. On the following day he caused rich gifts to be prepared for the visiting monks and then summoned the citizens, saying, "Let them come hither and behold the gifts which I have prepared." The citizens went thither and beheld the gifts which the king had prepared. On the following day the citizens invited the Teacher to be their guest, and having prepared offerings, sent word to the king, saying, "Let the king come hither and behold the offerings which we also have prepared."

When the king saw the offerings which the citizens had prepared, he thought to himself, "These citizens have given more abundant offerings than I; I will therefore present offerings a second time." Accordingly he prepared offerings on the following day; when the citizens saw the offerings which the king had prepared, they also prepared offerings on the next day. Thus it happened that neither the king was able to outdo the citizens, nor [184] the citizens the king. Six times in succession the citizens increased the amount a hundredfold and a thousandfold, preparing offerings on such a scale that no one might be able to say, "This or that is lacking in their offerings." When the king realized what they were doing, he thought to himself, "If I cannot provide offerings more abundant than these citizens, what is the use of my living any longer?" And he lay down, thinking over ways and means.

As he lay there, Queen Mallikā approached him and asked him, "Your majesty, why do you lie here thus? What makes you look so worn and weary?" Said the king, "My lady, do you not know?" Said the queen, "My lord, I do not know." So the king told her all about it. Then said Queen Mallikā to him, "My lord, be not disturbed; have you ever seen or heard of a king, a lord of the land, who has been outdone by his subjects? I will manage the offerings."

[1] Cf. Commentary on *Dīgha*, 19; also Hardy, *Manual of Buddhism*, pp. 297–298. Text: N iii. 183–189.

Thus spoke Queen Mallikā, and she spoke thus because she desired to provide Gifts beyond Compare. Then she said to the king,

"Great king, give orders for the erection of a pavilion inclosing a circular space wherein monks shall sit to the number of five hundred, and let this pavilion be constructed out of the choicest wood of the Sal-tree; let the rest of the monks sit outside of this inclosed space. Order five hundred white parasols to be made, and let five hundred elephants take these parasols in their trunks and stand and hold them over the heads of the five hundred monks. Have eight or ten boats made of ruddy gold, and let them be placed in the center of the pavilion. Between every two monks let a young woman of the Warrior caste sit and crush perfumes. Let certain young women of the Warrior caste take fans in their hands, and let each young woman stand and fan two monks. Let other young women of the Warrior caste bring crushed perfumes in their hands and cast them into the golden boats. [185] Let other young women of the Warrior caste bring clusters of blue water-lilies, mingle them with the perfumes cast into the golden boats, and present the monks with scents. Now the citizens have neither daughters belonging to the Warrior caste, nor white parasols, nor elephants, so that by these means the citizens will be outdone by you. This is what you must do, great king." The king replied, "Good, my lady! Your plan is a most excellent one." And forthwith he gave orders that everything should be done just as the queen suggested.

It happened, however, that one monk lacked an elephant. When the king observed this, he said to Mallikā, "Dear wife, a single monk lacks a single elephant. What shall I do?" "What say you, my lord? Are there not five hundred elephants?" "Yes, my lady, there are. But the rest are rogue elephants, and when they see the monks, they are wont to become as wrathful as the monsoon winds." "My lord, I know where a certain young rogue elephant might stand, holding a parasol with his trunk." "Where shall we place him?" "Beside Venerable Elder Añgulimāla." The king did so. Thereupon the young elephant thrust his tail between his legs, dropped both his ears, closed his eyes, and stood motionless. The multitude gazed at the elephant in wonderment, thinking to themselves, "What a way for so vicious an elephant to behave!"

The king waited upon the Congregation of Monks presided over by the Buddha. Having so done, he saluted the Teacher, and said to him, "Reverend Sir, whatsoever goods are in this refectory, whether they be worthy or unworthy, I present them all to you." [186]

Now in this act of almsgiving fourteen crores of treasure were given away in one single day. Four objects of priceless value were placed at the disposal of the Teacher: a white parasol, a couch whereon to rest, a stand, and a footstool. No one who gave gifts to the Buddhas thereafter was able to equal the gifts which were then presented by the king, wherefore those gifts came to be known as Gifts beyond Compare. It seems that this happens once to all the Buddhas, and that a woman always manages this for all.

Now the king had two ministers named Kāla and Juṇha. Kāla thought to himself, "How the king's fortune has diminished! In one single day fourteen crores of treasure have been spent! And these monks, after feasting upon these alms, will go away, lie down, and sleep! How the king's fortune has been wasted!" But Juṇha thought to himself, "Oh, what splendid gifts the king has presented! No one who does not occupy a king's station could make such a gift! Moreover, none make over the merit of their gifts to all living beings! As for me, I am thankful for these gifts which the king has presented!"

When the Teacher had finished his meal, the king took his bowl, that he might pronounce the words of thanksgiving. The Teacher thought to himself, "The king has given mighty gifts, like as when one sets in motion a mighty flood. Will the hearts of the populace be filled with faith, or will they not?" Perceiving the disposition of mind of those ministers, he became aware of the following, "If I pronounce words of thanksgiving appropriate to the gifts which the king has given, Kāla's head will split into seven pieces, and Juṇha will be established in the Fruit of Conversion." Therefore, out of pity for Kāla, he recited but a single Stanza consisting of four verses in honor of the king, who stood before him after giving gifts so splendid. Having so done, he arose from his seat and returned to the monastery. [187]

The monks asked Aṅgulimāla, "Brother, were you not afraid when you saw the rogue elephant standing before you, holding a white parasol?" "No, brethren, I was not afraid." The monks said to the Teacher, "Reverend Sir, Aṅgulimāla utters falsehood." The Teacher replied, "Monks, Aṅgulimāla has no fear. For monks like my son are of all the Noble who have rid themselves of the Depravities the noblest and have no fear." So saying, he pronounced the following Stanza in the Brāhmana Vagga,

> 422. The noble, the eminent, the manly, the wise, the conqueror,
> The pure, the sinless, the enlightened, him I call a Brahman.

The king was bitterly disappointed. Thought he, "After I had given gifts to so numerous a company, and had taken my stand before the Teacher, the Teacher omitted to pronounce words of thanksgiving commensurate with my gifts, uttered but a single Stanza, and then arose from his seat and departed. It must be that instead of presenting gifts appropriate to the Teacher, I presented gifts that were inappropriate; it must be that instead of giving such things as were suitable for gifts, I gave such things as were unsuitable for gifts. It must be that the Teacher is angry with me, for it is his invariable practice to return thanks to anyone soever in terms commensurate with gifts presented."

With this thought in mind, he went to the monastery, saluted the Teacher, and said this to him, "Reverend Sir, did I fail to give gifts such as I should have given, or err by giving, instead of such things as were suitable for gifts, things that were unsuitable for gifts?" [188] "Why do you ask, great king?" "You did not thank me in terms commensurate with the gifts which I had presented." "Great king, the gifts you presented were indeed suitable; Gifts beyond Compare such as you presented can be presented but once to a single Buddha; gifts such as these are hardly to be presented a second time." "But, Reverend Sir, why did you not thank me in terms commensurate with the gifts which I had presented?" "Because the assembled company was contaminated, great king." "Reverend Sir, what fault was there in the company?" The Teacher then told him of the disposition of mind of the two ministers, and informed him that it was out of pity for Kāla that he refrained from returning thanks.

The king asked Kāla, "Is it true, Kāla, that you entertained these thoughts?" "It is true," replied Kāla. Then said the king, "I never took what belonged to you, but with the assistance of son and wife, gave only what belonged to me. Wherein have I done you wrong? Begone! What I have given, I have given. But as for you, depart out of my kingdom." Having thus banished Kāla from his kingdom, he summoned Juṇha and asked him, "Is the report true that you thought thus and so?" "It is true," replied Juṇha. "You have done well, uncle," replied the king. "I am content. Take my retinue, and bestow alms for seven days precisely as I have done." Having yielded the kingdom to him for seven days, the king said to the Teacher, "Reverend Sir, behold what manner of thing this simpleton has done. After I had bestowed thus alms, he delivered this blow at me." The Teacher replied, "Yes, great king; simpletons

take no delight in alms presented by others and are therefore destined to future punishment. But wise men take delight in alms presented by others and therefore go to heaven." So saying, he pronounced the following Stanza,

177. The niggardly go not to the World of the Gods; simpletons applaud not almsgiving;
But the wise man applauds almsgiving, and therefore wins happiness in the world beyond. [189]

At the conclusion of the lesson Juṇha was established in the Fruit of Conversion; the assembled multitude also profited by the lesson. Juṇha, having attained the Fruit of Conversion, bestowed alms for a period of seven days precisely as the king had done.

XIII. 11. VIRTUE BOUGHT AND PAID FOR[1]

In comparison with sovereignty over the earth. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Kāla, son of Anāthapiṇḍika.

Tradition has it that Kāla, although the son of so distinguished a father, a treasurer endowed with faith, never showed any desire to visit the Teacher, or to see him when he came to his father's house, or to hear the Law, or to perform services for the Order. Moreover, whenever his father said to him, "Dear son, do not do this," he paid no attention to what he said. Now his father thought to himself, "If this son of mine adopts such an attitude as this and acts accordingly, the Avīci Hell will be his end. But it would not look well for me if my son went to Hell before my very eyes. Now there is no living being here in the world who may not be broken by gifts; I will therefore break him with gifts." So he said to his son, "Dear son, take upon yourself the obligations of Fast-day, go to the monastery, listen to the Law, and then return. If you will do so, [190] I will give you a hundred pieces of money." "You will really give me this, dear father?" "That will I, dear son."

After his father had repeated his promise three times, Kāla took upon himself the obligations of Fast-day and went to the monastery. But caring not to listen to the Law, he lay down to sleep in a pleasant place and returned home early in the morning. Thereupon his father

[1] Text: N iii. 189–192.

said, "My son has performed the obligations of Fast-day; bring him rice-porridge and other food straightway." So saying, his father caused food to be brought and given to him. But Kāla said, "Unless I receive the money, I will not eat." So saying, he steadfastly refused whatever was brought to him. His father, who could not endure forcing him to eat, ordered that the money be presented to his son. The son took the purse of money into his hands and ate the food that was brought to him.

On the following day the treasurer sent him forth, saying to him, "Dear son, I will give you a thousand pieces of money if you will stand before the Teacher, learn a single verse of the Law, and then return to me." Accordingly Kāla went to the monastery and took his stand before the Teacher. But no sooner had he mastered a single verse than he desired to run away. The Teacher therefore caused him to misunderstand the true meaning of the verse. Kāla, failing to understand the verse, said to himself, "I will master the following verse." Therefore, he remained and continued to listen. (Those who listen to the Law with a firm resolution to learn, listen attentively; and to those who thus listen, the Law gives the Fruit of Conversion and the remaining Fruits.) Kāla listened to the Law with a firm resolution to learn; but the Teacher, as before, caused him to misunderstand the true meaning. "I will master the following verse," said Kāla. So he remained and listened and was established in the Fruit of Conversion.

On the following day he accompanied the Congregation of Monks presided over by the Buddha to Sāvatthi. When the great treasurer saw him, [191] he said to himself, "To-day the demeanor of my son pleases me." And straightway the following thought occurred to the son, "I hope my father will not give me the money to-day in the presence of the Teacher. I hope he will conceal the fact that it was for the sake of pieces of money that I took upon myself the obligations of Fast-day." (But the Teacher knew all the same that it was for the sake of pieces of money that Kāla took upon himself the obligations of Fast-day on the preceding day.)

The great treasurer presented rice-porridge to the Congregation of Monks presided over by the Buddha, and then presented the same to his son. Kāla sat down in silence, drank the porridge, ate the hard food, and then ate the boiled rice. When the Teacher had finished his meal, the great treasurer placed the purse containing a thousand pieces of money before his son and said, "Dear son, you will remember that

I persuaded you to take upon yourself the obligations of Fast-day and to go to the monastery by promising to give you a thousand pieces of money; here are your thousand pieces of money." When Kāla saw the thousand pieces of money presented to him in the very presence of the Teacher, he was greatly embarrassed and said, "I care naught for the money." "Take the money, dear son," said the father. But the son refused to touch it.

Then his father saluted the Teacher and said, "Reverend Sir, the demeanor of my son to-day pleases me." "How is that, great treasurer?" "Day before yesterday I sent him to the monastery, saying to him, 'I will give you a hundred pieces of money.' Yesterday he refused to eat because I did not give him the money; but to-day, when I give him the money, he refuses to touch it." The Teacher replied, "It is even so, great treasurer. To-day, in attaining the Fruit of Conversion, your son has attained that which surpasses the attainment of a Universal Monarch, the attainment of the World of the Gods, the attainment of the World of Brahmā." So saying, he pronounced the following Stanza,

178. In comparison with sovereignty over the earth, in comparison with going to heaven,
In comparison with supremacy over all the worlds, the Fruit of Conversion is of supreme excellence.

BOOK XIV. THE ENLIGHTENED, BUDDHA VAGGA

XIV. 1. THE BUDDHA HAS NAUGHT TO DO WITH WOMEN [1]

There is one whose victory. This religious instruction, originally given by the Teacher while upon the Throne of Enlightenment with reference to the daughters of Māra, was repeated in the kingdom of the Kurus to the Brahman Māgandiya. [193]

1 a. The Buddha spurns the maiden Māgandiyā

The story goes that a Brahman named Māgandiya, dwelling in the kingdom of the Kurus, had a daughter likewise named Māgandiyā, who possessed surpassing beauty. Many men of wealth and social position, both Brahmans and Khattiyas, desired her to wife and sent word to Māgandiya, saying, "Give us your daughter." But he refused them all alike, saying, "You are not good enough for my daughter."

Now one day, as the Teacher surveyed the world at early dawn, he perceived that Māgandiya had entered the Net of his Knowledge. Forthwith considering within himself, "What now will happen?" he perceived that both the Brahman and his wife were ripe for the Three Paths and Fruits. Now the Brahman tended the fire regularly every day without the village; accordingly the Teacher took bowl and robe early in the morning and went to that very place. The Brahman surveyed the majestic form of the Teacher and thought to himself, "There is no man in this world comparable to this man; [194] this man is suitable for my daughter; I will give my daughter to this man." So he said to the Teacher, "Monk, I have a single daughter, and I have looked in vain to find a man suitable to be her

[1] With xiv. 1 a cf. ii. 1. 5. The source of this story is *Sutta Nipāta*, iv. 9, or some derivative thereof. xiv. 1 b is derived from *Nidānakathā*, *Jātaka*, i. 78^{29}–79^{30}; translated by Rhys Davids, *Buddhist Birth Stories*, pp. 107–109. For close parallels to xiv. 1, see *Divyāvadāna*, xxxvi, Part 1, pp. 515–529; also the Sanskrit fragment from Eastern Turkestan described by A. F. R. Hoernle, *JRAS.*, 1916, 709 ff. Text: N iii. 193–199.

husband. I have not given her to any one. But you are suitable for her. I wish to give you my daughter to wife; wait right here until I fetch her." The Teacher listened to his words, but expressed neither approval nor disapproval.

The Brahman went home and said to his wife, "Wife, to-day I saw a man suited to be the husband of our daughter; let us give her to him." So the Brahman had his daughter arrayed in her beautiful garments, and taking daughter and wife with him, went to the place where he had talked with the Teacher. A great multitude also, agitated and excited, went forth with them. The Teacher, instead of remaining in the place mentioned by the Brahman, moved away and stood in another place, leaving a footprint where he had stood before. (It is said that when the Buddhas establish a footprint, saying, "Let So-and-so see this footprint," the footprint appears only in a trodden place and not elsewhere; nowhere else can anyone see it.)

The Brahman's wife, who accompanied him, asked him, "Where is this man?" The Brahman replied, "I said to him, 'Remain in this place.'" Looking all about, the Brahman saw the footprint and pointed it out to his wife, saying, "This is his footprint." Now the Brahman's wife was familiar with the verses relating to signs and immediately said to the Brahman, "Brahman, this is no footprint of one who follows the Five Lusts." The Brahman replied, "Wife, you are always seeing a crocodile in a drop of water. When I said to that monk, 'I will give you my daughter,' he accepted my proposal." The Brahman's wife replied, "Brahman, you may say what you like, but this is the footprint only of one who is free from lust." So saying, she pronounced the following Stanza, [195]

> 195. In the footprint of a lustful man the instep will not show;
> The footprint of a wicked man will be violently pressed down;
> Of one infatuate, the footprint will be shuffling.
> This is the sort of footprint made by one who has rolled back
> the Veil of Passion.

Then said the Brahman to his wife, "Wife, do not rattle on thus; come with me in silence." Advancing a little way, he saw the Teacher, whereupon he pointed him out to his wife and said, "There is the man!" And approaching him, he said to him, "Monk, I will give you my daughter to wife." The Teacher, instead of saying, "I have no need of your daughter," said, "Brahman, I have something to say to you; listen to me." The Brahman replied, "Say it, monk; I will listen." Thereupon the Teacher related to the Brahman the

story of his past life, beginning with the Great Retirement. The following is a synopsis of the story:

1 b. The Buddha spurns the daughters of Māra

The Great Being, having renounced the glory of dominion, mounted Kanthaka, and with Channa for companion, proceeded forth on the Great Retirement. As he approached the gate of the city, Māra, who stood near, said to him, "Siddhattha, return upon your way; seven days hence the magic wheel of a Universal Monarch will be manifested to you." The Great Being replied, "I too know that, Māra, but I do not desire it." "Then for what purpose are you going forth on the Great Retirement?" "That I may acquire Omniscience." "Well then, if from this day forth you think a lustful or malevolent or cruel thought, I shall know what to do in your case."

And from that time on, Māra pursued the Great Being for seven years, awaiting his opportunity. For six years the Teacher practiced austerities, and when, through his individual effort, he had attained Omniscience at the foot of the Bo-tree, he sat down at the foot of the Goatherd's Banyan-tree, experiencing the bliss of emancipation. At that time Māra sat down by the highway, overwhelmed with sorrow at the thought, "All this time I have pursued him, seeking my opportunity, [196] but have found no flaw in him; now he has escaped from my power."

Now Māra's three daughters, Craving, Discontent, and Lust, said to themselves, "Our father is nowhere to be seen; where can he be now?" Looking all about, they saw him sitting there, whereupon they approached him and asked him, "Dear father, why are you so downcast and depressed?" He told them what was the matter. Then they said to him, "Dear father, be not disturbed; we will bring him under our control and fetch him hither." "Dear daughters, it is not possible for anyone to bring this man under control." "Dear father, we are women; we will bind him fast with the fetters of lust; so will we fetch him hither. As for you, be not disturbed." And approaching the Teacher, they said to him, "Monk, we would be your humble slaves." The Teacher paid no attention to their words, nor did he so much as open his eyes and look at them.

Said the daughters of Māra again, "Many and various are the tastes of men. Some like maidens, others like women in the prime of life, others like women who have reached middle life, while still

others like women who have passed middle life. We will tempt him in various forms." So one after another, they assumed the forms of women of various ages, creating by supernatural power each a hundred female forms. And in the guise of maidens, women who had not yet given birth to a child, women who had given birth to one child, women who had given birth to two children, women who had reached middle life, and women who had reached old age, they approached the Exalted One six times and said to him, "Monk, we would be your humble slaves."

But neither did the Exalted One pay any attention to that, but remained free, even as though the elements of being had been utterly destroyed. [197] But when, after that, they did not retire, the Teacher said to them, "Depart; what do you see, that you strive thus? Such actions as these should be performed before those who have not rid themselves of the lusts and other evil passions. The Tathāgata, however, has rid himself of the lusts and other evil passions. Why will ye try to bring me into your control?" So saying, he pronounced the following Stanzas,

179. There is one whose victory cannot be turned to defeat,
Unto victory over whom no one in the world can attain,
The Buddha, unlimited in power, the trackless.
By what track can you lead him?

180. There is one in whom there is no Craving,
With its snares and poisons, to lead him whithersoever,
The Buddha, unlimited in power, the trackless.
By what track can you lead him? [198]

At the conclusion of the lesson many divinities obtained Comprehension of the Law, and the daughters of Māra then and there disappeared.

When the Teacher had completed his religious instruction, he said, "Māgandiya, when long ago I beheld these three daughters of Māra, possessed of bodies comparable to masses of gold, free from phlegm and the other bodily impurities, even then I had no desire for the pleasures of love. But as for your daughter's body, it is a corpse filled with the thirty-two constituents, an impure vessel, as it were, painted without. Were my foot smeared with filth, and were she to lie on my threshold, I would not touch her even with the sole of my foot." And when he had thus spoken, he pronounced the following Stanza,

Having seen Craving, Discontent, and Lust,
I had no desire for the pleasures of love.
What is this body, filled with urine and dung?
I should not be willing to touch it, even with my foot.

XIV. 2. THE TWIN MIRACLE [1]

They that are devoted to meditation, they that are steadfast. This religious instruction was given by the Teacher at the gate of the city Saṅkassa with reference to many gods and men. But the story begins at Rājagaha. [199]

2 a. Piṇḍola Bhāradvāja performs a miracle

For once upon a time a treasurer of Rājagaha went to the river Ganges to sport in the water. To avoid the risk of losing his jewels and clothing and to prevent them from slipping away while his mind was otherwise occupied, he put them in an openwork wicker basket. Now a certain red-sandalwood tree which grew on the bank of the Ganges above, whose roots were washed by the waters of the Ganges, fell into the Ganges, was gradually broken up by the rocks in the river, and went to pieces. A fragment of the tree about the size of a water-jar, which had been ground by the rocks and washed by the waves until it was round and smooth, and which had been carried along by the current and in the course of time had become wrapped round and round with Sevāla plants, finally drifted against the treasurer's wicker basket, and was caught therein.

"What is this?" said the treasurer. "A fragment of a tree," replied his companions. The treasurer ordered it brought to him.

[1] Parallels: *Jātaka* 483: iv. 263–267; *Divyāvadāna*, xii: 143–166; Hardy, *Manual of Buddhism*, pp. 300–313. The Cingalese version translated by Hardy follows closely the *Dhammapada Commentary* version. Materially different are the *Jātaka* and *Divyāvadāna* versions. The *Dhammapada Commentary* version appears to be entirely independent of the *Jātaka* version. The *Jātaka* version is very brief (only about one fifth as long as the *Dhammapada Commentary* version), and lacks the account of the finding of the block of wood and the fashioning of the bowl, the creation of the jeweled walk, and the offers of the six disciples to perform miracles. The *Dhammapada Commentary* version gives a multitude of details not found in the *Jātaka* version, especially in its accounts of Piṇḍola's miracle, the Twin Miracle proper, and the preaching of the Abhidhamma in the World of the Thirty-three. xiv. 2 a (text: iii. 199[12]–203[22]) is an elaboration of *Vinaya*, *Culla Vagga*, v. 8: ii. 110–112. The *Dhammapada Commentary* version of the Twin Miracle, the Preaching of the Abhidhamma, and the Descent of the Deities, is referred to at *Milindapañha*, 349[21], 350[3–4]. Text: N iii. 199–230.

"What kind of wood is it?" thought the treasurer. In order to find out for himself, he proceeded to pare it with the blade of an adze, and immediately discovered that it was a block of red sandalwood of the color of red lac. [200] Now the treasurer was neither orthodox nor heretical in his views, but was impartial to both. He thought to himself, "I have a great quantity of red sandalwood in my house; what shall I do with this?" Then the following thought occurred to him, "There are many men living in the world who say, 'We are Arahats, we are Arahats.' For my part, however, I know not a single Arahat. I will have the lathe in my house started up and a bowl turned; and this bowl I will suspend in the air by a cord from a series of bamboos, sixty cubits from the ground. Then I will make the following proclamation, 'If any be an Arahat, let him fly through the air and take the bowl.' If any shall succeed in taking the bowl, I will become his disciple, and my son and my wife likewise." Accordingly he had a bowl turned, suspended it from a series of bamboos, and made the following proclamation, "If any in this world be an Arahat, let him fly through the air and take this bowl."

Six religious teachers said to him, "This bowl is just the thing for us; give it to us." But the treasurer replied, "Fly through the air and take it." On the sixth day the naked ascetic Nāthaputta said to his disciples, "Go say to the treasurer, 'This bowl is just the thing for our teacher. Do not insist on our flying through the air for the sake of a mere trifle. Give us the bowl.'" [201] They went and delivered his message to the treasurer, who replied, "He only shall have the bowl who can fly through the air and take it."

Nāthaputta himself desired to go. Accordingly he gave orders to his disciples, "I will lift up a single hand and a single foot, and act as though I were about to fly up. Then you must say to me, 'Teacher, what are you doing? Do not reveal hidden powers of Arahatship to the multitude merely for the sake of a wooden bowl.' So saying, you must grasp me by the hands and feet, pull me down, and throw me on the ground." Then Nāthaputta went and said to the treasurer, "Great treasurer, this bowl is not at all the thing for others. Do not insist on my flying through the air for the sake of a mere trifle. Give me the bowl." "Reverend Sir, fly through the air and take it; that is the only way."

Then Nāthaputta said to his disciples, "Well then, come away, come away." So saying, he led them away. Then he said, "I shall now fly up into the air." So saying, he lifted up a single hand and a

single foot. Thereupon his disciples said to him, "Teacher, teacher, what is it you are doing? All for the sake of a wretched, miserable wooden bowl, why need you reveal hidden powers to the multitude?" Forthwith they grasped him by the hands and feet and dragged him down and threw him on the ground. Then he said to the treasurer, "Great treasurer, these my disciples will not permit me to fly up into the air; pray give me the bowl." "Fly up and take it, Reverend Sir." Thus did the six heretics strive for six days; but for all their striving, they did not succeed in obtaining the bowl.

On the seventh day the Venerable Elder Moggallāna the Great and the Venerable Elder Piṇḍolabhāradvāja set out to make an alms-pilgrimage in Rājagaha; and taking their stand on a flat rock, they proceeded to robe themselves. [202] Just at that moment some gamesters began the following conversation, "Friends, six religious teachers used to go about pretending to be Arahats. But when, seven days ago, the treasurer of Rājagaha suspended a bowl and said, 'If any be an Arahat, let him fly through the air and take the bowl,' not one of those who pretended to be Arahats could fly through the air. To-day we know for certain that there are no Arahats in the world."

Hearing this talk, the Venerable Moggallāna the Great said to the Venerable Elder Piṇḍolabhāradvāja, "Brother, you have heard the conversation of these men; they talk as though they were challenging the Religion of the Buddha. Now you are possessed of great magical power, you are possessed of great supernatural power; go fly through the air and take this bowl." "Brother Moggallāna, you are known far and wide as 'Foremost of those that possess magical power;' you take this bowl; if you take it, I will take it." Moggallāna replied, "You go, brother." Accordingly the Venerable Elder Piṇḍolabhāradvāja entered into the trance of the Supernatural Faculties, and arising from the trance, he encircled the flat rock three leagues in extent with the tip of his foot, and then raising it aloft as easily as if it were silk-cotton, he walked seven times about in a circle over the city of Rājagaha.

Now the city of Rājagaha was exactly three leagues in extent, and the rock appeared like a covering over the city. The residents of the city thought to themselves, "The rock will fall upon us and crush us," and terrified with fear, they placed winnowing-baskets on their heads and hid themselves here and there. [203] The seventh time the Elder encircled the city he rent the flat rock asunder and showed

himself plainly before the people. When the multitude saw the Elder, they cried out, "Reverend Piṇḍolabhāradvāja, take firm hold of the rock; do not destroy us all." Thereupon the Elder kicked the rock away from him, whereupon the rock settled in the same place in which it had lain before. And the Elder lighted on the top of the treasurer's house.

When the Elder saw him, he prostrated himself on his breast and said, "Master, pray descend." When the Elder had descended, the treasurer provided him with a seat, caused him to lower his bowl, filled it with the four sweet foods, and returned it to the Elder. The Elder took his bowl and set out in the direction of the monastery. Thereupon all those who, because of absence either in the forest or in the village, had not seen that miracle, gathered together and began to follow the Elder, saying to him, "Reverend Sir, show us also the miracle." So the Elder repeated the miracle for them also, and having so done, continued his course to the monastery.

The Teacher, who was following the Elder, heard the noise of the multitude as they roared out their applause, and asked the Elder Ānanda, "Ānanda, who is it they are applauding?" "Reverend Sir," replied the Elder Ānanda, "Piṇḍolabhāradvāja flew up into the air and took the bowl made of red sandalwood, and the multitude are applauding him." So the Teacher summoned Bhāradvāja and said to him, "Is the report true that you have done this?" "Yes, Reverend Sir, it is true." "Bhāradvāja, why did you do this?" Thereupon the Teacher rebuked the Elder, caused him to break that bowl to pieces, and directed him to give the fragments to the monks to grind into powder for sandal-paste. And he laid down a precept forbidding the exercise of the supernatural powers for such purposes in the future. [204]

2 b. The Buddha promises to perform a miracle

When the heretics heard that the monk Gotama had caused that bowl to be broken to pieces and that he had laid down a precept forbidding his disciples to perform miracles, they said, "Even if their lives depend upon it, the disciples of the monk Gotama will not disobey the precept which he has laid down. Moreover the monk Gotama will also keep that precept. Now is our chance!" So they went through the streets of the city proclaiming, "It is our wont to keep our own powers hidden, and it was for this reason that on a recent

occasion we refused to display our own powers for the sake of a wooden bowl. But the disciples of the monk Gotama displayed their powers to the multitude all for the sake of a paltry bowl. The monk Gotama in his wisdom caused that bowl to be broken to pieces and laid down a precept forbidding his disciples to perform miracles. Henceforth we will perform miracles only with him."

King Bimbisāra heard their talk, went to the Teacher, and said, "Reverend Sir, is the report true that you have forbidden your disciples to perform miracles?" "Yes, great king." "The heretics are saying, 'We will perform miracles with you;' what do you intend to do about this?" "If they perform miracles, I will do the same." "Have you not laid down a precept forbidding the performance of miracles?" "Great king, I have not laid down a precept for myself; the precept was intended to apply only to my disciples." "Do you mean that the precept which you laid down was intended to apply to everyone but yourself?"

"Well, great king, I will answer that question by another. Great king, it is true, is it not, that you have a pleasure-garden in your kingdom?" "Yes, Reverend Sir." "Great king, if the populace should eat the mangoes and other fruits in your garden, what would you do to them?" "I should inflict punishment upon them, Reverend Sir." "But you would have the right to eat them yourself?" "Yes, Reverend Sir: I am not liable to punishment; I should have the right to eat whatever belongs to me." "Great king, even as [205] your authority extends throughout your kingdom thirty leagues in extent, and you are not yourself liable to punishment for eating mangoes and other fruits in your own garden, while others are liable to punishment for so doing, even so my authority extends throughout hundreds of thousands of millions of worlds, and while I may overstep the precepts which I have myself laid down, others may not so do; therefore, great king, I shall perform a miracle."

When the heretics heard these words, they said to each other, "Now we are lost; the monk Gotama declares that the precept which he laid down was intended to apply to his disciples, but not to himself, and he further declares that it is his intention to perform a miracle himself; what are we to do?" And they took counsel together. The king asked the Teacher, "Reverend Sir, when do you intend to perform this miracle?" "On the day of full moon of the month Āsāḷhi, four months hence." "Where will you perform it, Reverend Sir?" "Near Sāvatthi, great king." (Now why did the Teacher appoint

a place so far distant? Because Sāvatthi is the place where all the Buddhas have performed their great miracles; it was likewise to permit the assemblage of a great multitude. For these reasons the Teacher appointed a place far distant.)

The heretics, hearing these words, said to each other, "Four months hence the monk Gotama will perform a miracle at Sāvatthi. Henceforth, therefore, we must pursue him unremittingly. When the populace see us, they will ask, 'What does this mean?' and we will reply, 'You will remember that we said, "We will perform a miracle with the monk Gotama;" now he is running away from us; but since we are not willing that he should get away from us, we are pursuing him.'"

When the Teacher had gone his round for alms in Rājagaha, he came forth from the city. The heretics likewise came forth in his train. Wherever he took his meal, there they lodged for the night; wherever he lodged for the night, there they took their breakfast. When the people asked them, "What does this mean?" they gave the same answer they had before agreed upon. [206] "We will see the miracle," cried out the multitude, and followed after. In due course the Teacher reached Sāvatthi. The heretics accompanied him thither. On reaching the city they stirred up their retainers, obtained for themselves a hundred thousand pieces of money, caused a pavilion to be erected with pillars of acacia wood, and caused it to be covered with blue lotus flowers. Having so done, they sat down and said, "Here we will perform a miracle."

King Pasenadi Kosala approached the Teacher and said, "Reverend Sir, the heretics have caused a pavilion to be erected; shall I also erect a pavilion for you?" "There is no need of so doing, great king; I have a pavilion-maker." "Reverend Sir, who is there here besides me that can build a pavilion for you?" "Sakka king of the gods, great king." "Reverend Sir, where will you perform the miracle?" "At the foot of the mango-tree which is called Gaṇḍa's, great king." The heretics heard the words, "He will perform the miracle at the foot of the mango-tree." Straightway they tore up by the roots all of the mango-trees for a league around, even those that had sprung up that very day, and threw them all into the forest.

2 c. Preliminary miracles

On the day of full moon of the month Āsāḷhi the Teacher entered the city. On the same day Gaṇḍa, the king's gardener, seeing a large ripe mango in a basket of leaves made by red ants, drove away the crows which had been attracted by its savor and flavor, picked up the mango, and set out with it, intending to take it to the king. But seeing the Teacher by the way, he thought to himself, "If the king eats this mango, he will possibly give me eight or sixteen pieces of money for it, and that will not suffice to keep me alive during one state of existence; but if I give this to the Teacher, [207] it will avail to my salvation time without end." Accordingly he presented the ripe mango to the Teacher.

The Teacher looked at the Elder Ānanda. The Elder removed the outer covering from the gift intended for the great king and placed the mango in the Teacher's hands. The Teacher presented his bowl, received the ripe mango, and intimated that he desired to sit down right there. The Elder spread his robe and presented it. When the Teacher was seated, the Elder strained water, crushed the ripe mango, made a sherbet, and gave it to the Teacher. When the Teacher had drunk the mango-sherbet, he said to Gaṇḍa, "Dig up the earth right here and plant the seed of the mango." The gardener did as he was told.

The Teacher washed his hands over the place where the mango had been planted. The very moment he washed his hands, a mango-tree sprang up, with a stalk as thick as a plow-handle, fifty cubits in height. Five great branches shot forth, each fifty cubits in length, four to the four cardinal points and one to the heavens above. Instantly the tree was covered with flowers and fruits; indeed on one side it bore a cluster of ripe mangoes. Approaching from behind, the monks picked the ripe mangoes, ate them, and then withdrew. When the king heard that a mango-tree so wonderful had sprung up, he gave orders that no one should cut it down, and posted a guard. Because the tree had been planted by the gardener Gaṇḍa, it became known as Gaṇḍa's Mango-tree.

Men of the baser sort also ate the ripe mango fruits and cried out, "You rascally heretics, when you heard that the monk Gotama would do a miracle at the foot of Gaṇḍa's Mango-tree, you caused all the young mangoes [208] for a league around, even those that have sprung up this very day, to be torn up by the roots; yet here is Gaṇḍa's mango-

tree." So saying, they took the seeds and cores of the mango-fruits which remained, and threw them at the heretics.

Sakka ordered the deity Wind-cloud, "Uproot the pavilion of the heretics with your winds and throw it into the cesspool." Wind-cloud did so. Then Sakka ordered the Sun-deity, "Check the course of the sun's disk and scorch them." The Sun-deity did so. Then Sakka again ordered Wind-cloud, "Wind-cloud, set the chariot of the wind in motion and go forth." Wind-cloud did so. Now the bodies of the heretics were streaming with sweat, and Wind-cloud sprinkled them with a shower of dust until they looked like red ants. Then Sakka again ordered Wind-cloud, "Cause countless great drops of rain to fall." Wind-cloud did so, and the heretics looked like mottled cows. Naked as they were, they fled helter-skelter.

As they were running away, a certain farmer who was a supporter of Pūraṇa Kassapa, thought, "To-morrow is the day when my noble teachers will perform their miracle; I must go see the miracle." So unyoking his cattle and taking with him a vessel of broth which he had brought with him early in the morning, and a rope, he set out to return home. When he saw Pūraṇa running away in such wise, he said to him, "Reverend Sir, I set out with the thought in my mind, 'I will go see my noble teachers perform their miracle.' Where are you going?" Pūraṇa replied, "Why should you wish to see a miracle? Give me your waterpot and rope." [209] The farmer did so. Pūraṇa took the waterpot and rope, and going to the bank of the river, tied the waterpot to his neck with the rope, and threw himself into the stream. There was a splash of water-bubbles, and Pūraṇa died and was reborn in the Avīci Hell.

The Teacher created a jeweled walk in the air, one end of which rested upon the eastern rim of the world and the other upon the western rim. As the shadows of evening drew on, there assembled a multitude thirty-six leagues in extent. The Teacher, thinking to himself, "This is the time for me to perform the miracle," came forth from the Perfumed Chamber and stood on the terrace.

At that moment a female lay disciple named Gharaṇī, a woman possessed of magical power, who had attained the Fruit of the Third Path, approached the Teacher and said, "Reverend Sir, so long as you have a daughter like me remaining alive, you will have no occasion to weary yourself; I will perform a miracle." "Gharaṇī, what miracle will you perform?" "Reverend Sir, I will convert the great earth which lies inclosed within the circle of the world into water,

and then I will dive into the water like a water-bird and reappear at the eastern rim of the world. Likewise will I reappear at the western rim, and at the northern rim, and at the southern rim of the world, and at the centre. People will ask, 'Who is that?' and other people will answer, 'That is Gharaṇī. If such is the supernatural power of a mere woman, what must the supernatural power of a Buddha be like?' [210] Under such circumstances the heretics will flee away without so much as waiting to see you." The Teacher replied, "I know very well, Gharaṇī, that you are perfectly able to perform such a miracle as you describe; but this basket of flowers was not prepared for you." With these words he declined her offer. Gharaṇī said to herself, "The Teacher declines my offer; doubtless there is some one else able to perform a greater miracle than that which I am able to perform." So saying, she stepped aside.

Thought the Teacher to himself, "Thus will the merits of these persons also become manifest; thus will they send up their shouts of applause in the midst of a company thirty-six leagues in extent." And he asked yet others, "What manner of miracle will you perform?" "Thus and thus will we perform a miracle, Reverend Sir," they replied; and standing before the Teacher, they sent up shouts of applause. The story goes that among others Culla Anāthapiṇḍika thought to himself, "So long as the Teacher has a son like me alive, a lay disciple who has attained the Fruit of the Third Path, he will have no occasion to weary himself." Accordingly he said to the Teacher, "Reverend Sir, I will perform a miracle." "What manner of miracle will you perform?" asked the Teacher. "Reverend Sir, I will assume a form like that of Mahā Brahmā, twelve leagues in size, and in the midst of this company, with a sound like the roar of thunder that accompanies a heavy rainstorm, I will shake the earth even as Mahā Brahmā shakes the earth. The multitude will ask, 'What sound is that?' and the answer will be, 'That is the sound of an earthquake produced by Culla Anāthapiṇḍika.' The heretics will say, 'If such is the supernatural power of a layman, what must be the supernatural power of a Buddha?' And they will flee away without so much as waiting to see you." The Teacher repeated the answer he had given to Gharaṇī, "I know that you possess this power," and declined his offer to perform the miracle.

Now a certain seven-year-old girl, a novice named Cīrā, who had attained Fourfold Knowledge, [211] saluted the Teacher and said, "Reverend Sir, I will perform a miracle." "What miracle will you

perform, Cīrā?" "Reverend Sir, I will fetch hither Mount Sineru, and the range of mountains that encircles the earth, and Himālaya likewise, and I will set them up in a row; and then I will soar like a wild-goose up and over the tops of these mountains without so much as touching them and return hither. When the populace see me, they will ask, 'Who is that?' and the answer will be, 'That is the female novice Cīrā.' The heretics will say, 'It is a mere seven-year-old novice who possesses this supernatural power; what must the supernatural power of a Buddha be like?' So saying, they will flee away without so much as waiting to see you." (The same words are to be understood here as occurred in the previous answers.) To her likewise did the Exalted One reply, "I know your supernatural power," and declined her offer to perform the miracle.

Now a certain novice named Cunda, who, although he had attained Fourfold Knowledge and Freedom from the Depravities, yet was only seven years old, saluted the Teacher and said, "Exalted One, I will perform a miracle." "What miracle will you perform?" asked the Teacher. Cunda replied, "Reverend Sir, I will take upon my shoulder a great rose-apple tree, which is the emblem of the Land of the Rose-apple, and I will wave it back and forth, and I will bring fragments of rose-apple and give to this company to eat thereof, and I will also bring flowers of the coral tree." Then the nun Uppalavaṇṇā saluted the Teacher and said, "Reverend Sir, I will perform a miracle." "What miracle will you perform?" asked the Teacher. "Reverend Sir," replied Uppalavaṇṇā, "Before the eyes of a multitude extended twelve leagues on all sides, I will surround myself with a retinue thirty-six leagues round about, and I will take the form of a Universal Monarch and will come to you and will pay obeisance to you." [212] Said the Teacher, "I know your supernatural power," and declined her offer to perform the miracle.

Then the Elder Moggallāna the Great saluted the Exalted One and said, "Reverend Sir, I will perform a miracle." "What miracle will you perform?" asked the Teacher. "Reverend Sir, I will put Mount Sineru, king of mountains, between my teeth and crunch it like a kidney-bean." "What else will you do?" "I will roll up this earth like a mat and thrust it between my fingers." "What else will you do?" "I will cause the earth to revolve like a potter's wheel and I will give the multitude the essence of earth to eat." "What else will you do?" "I will place the earth in my left hand, and I will remove all these living beings to another continent." "What else will

you do?" "I will use Mount Sineru as an umbrella-stick, uplift the great earth, place it thereon, and taking it in one hand, even as a monk carries an umbrella in his hand, walk about in the air." Said the Teacher, "I know your supernatural power," but declined to permit him to perform the miracles. Said Moggallāna, "Doubtless the Teacher knows of someone able to perform a miracle more wonderful than any that I am able to perform." So saying, he stepped aside.

Then said the Teacher to him, "Moggallāna, this basket of flowers was not prepared for you. The burden which I bear is like the burden of none other; mine is a burden which none other is able to bear. Indeed it is not strange that there is now no one who can bear my burden. In previous states of existence, also, in which, solely through my own volition, I was born as an animal, no one was able to bear my burden." When the Teacher had thus spoken, [213] the Elder asked him, "When was this, Reverend Sir, and how was this?" The Teacher then related in detail the Kaṇha Usabha Jātaka:[1]

> Because the load was heavy, because the road was deep with mud,
> They harnessed Blackie, and he straightway drew the load.

Having related this Jātaka, to make the matter clearer, he related in detail also the Nandi Visāla Jātaka:[2]

> One should always speak kindly; under no circumstances should one speak harshly.
> For one who spoke kindly, he drew a heavy load,
> And brought him wealth, and all because he liked him.

Now when the Teacher had related these Jātakas, he came down the jeweled walk. His retinue extended twelve leagues before him to the east, twelve leagues behind him, twelve leagues on his left hand, and twelve leagues on his right. And standing erect in the midst of this numerous company extending twenty-four leagues in all directions, the Exalted One performed the Twin Miracle. According to the Sacred Text, the facts are to be understood as follows:

2 d. The Buddha performs the Twin Miracle

What is known regarding the Twin Miracle performed by the Tathāgata? On this occasion the Tathāgata performed the Twin Miracle, a miracle far more wonderful than any performed by his disciples. From the upper part of his body proceeded flames of fire, and from the lower part of his body a stream of water. [214] From

[1] *Jātaka* 29: i. 193–196. [2] *Jātaka* 28: i. 191–193.

the lower part of his body proceeded flames of fire and from the upper part of his body a stream of water. From the front part of his body proceeded flames of fire, and from the back part of his body a stream of water. From the back part of his body proceeded flames of fire, and from the front part of his body a stream of water.

Flames of fire and streams of water proceeded from his right and left eyes, from his right and left ears, from his right and left nostrils, from his right and left shoulders, from his right and left hands, from his right and left sides, from his right and left feet, from the tips of his fingers and from the roots of his fingers; from every pore of his body proceeded forth flames of fire, and from every pore of his body proceeded forth a stream of water. Six-colored were they: blue and yellow and red and white and pink and brilliant. The Exalted One walked, and a counterpart of him stood or sat or lay down; . . . his counterpart lay down and the Exalted One walked or stood or sat. This is the tradition regarding the Twin Miracle performed by the Exalted One.

(This miracle, therefore, the Teacher performed as he walked up and down the jeweled walk. By means of a trance induced by meditation on the element of fire, flames of fire proceeded from the upper part of his body; and by means of a trance induced by meditation on the element of water, [215] a stream of water proceeded from the lower part of his body. The words "From the lower part of his body" and "From the upper part of his body" are used to show that from the same part of the body from which a stream of water proceeded, from that part also flames of fire proceeded; and that from the same part of the body from which flames of fire proceeded, from that part also a stream of water also proceeded. The same principle of interpretation applies also to the following expressions. Now the flames of fire were not mingled with the stream of water, nor was the stream of water mingled with the flames of fire. Both the flames of fire and the stream of water shot upwards as far as the World of Brahmā, and streamed thence to the rim of the Cakkavāḷa. With reference to the "six colors," rays of six colors, like molten gold running out of crucibles, or like an ooze of king's yellow coming out of a tube, shot upwards from the interior of one Cakkavāḷa to the World of Brahmā, whence they streamed back to the rim of the Cakkavāḷa. Thus each Cakkavāḷa was arched with rays of light shaped like a Λ-shaped rafter, and the House of Enlightenment was suffused with an even light.)

On that day the Teacher walked up and down performing his Twin Miracle, and as he did so, he preached the Law to the multitude from time to time, not wearying them with uninterrupted discourse, but giving them sufficient opportunity to refresh themselves from time to time. Thereupon the multitude sent up shouts of applause. Hearing the shouts of applause which proceeded from the multitude, the Teacher straightway looked into the hearts of the great multitude, and in sixteen ways perceived the disposition of mind of each one. So quick is the movement of the mind of the Buddhas, [216] that in case any person took pleasure in any portion of the Law or in any miracle, the Buddha preached the Law and performed a miracle in accordance with the temper and disposition of every such person. As he thus preached the Law and performed miracles, a great multitude of living beings obtained clear comprehension of the Law.

Since the Teacher saw in that vast throng none other than himself who understood his mind and could ask him questions, he put forth his supernatural power and created a double; the double then asked him questions and the Teacher answered them. While the Exalted One walked up and down, his double occupied himself otherwise; while his double walked up and down, the Exalted One occupied himself otherwise. (It is in order to make this point clear that the statement, "His double walked," and so forth, is introduced.) Seeing the Teacher perform his miracle thus and hearing him preach the Law, two hundred millions of living beings in that vast throng obtained Comprehension of the Law.

2 e. The Ascent of the Buddha to the World of the Thirty-three

As the Teacher performed his miracle, he considered within himself, "Where have Buddhas of the past kept residence after performing this miracle?" Straightway he became aware of the following, "It has been their invariable custom to enter upon residence in the World of the Thirty-three and to expound the Abhidhamma Piṭaka to their mother." Thereupon he lifted up his right foot and set it down on the summit of Yugandhara, and then he lifted up his left foot and set it down on the summit of Sineru, and thus in three strides, setting his foot on the earth but twice, he spanned sixty-eight hundred thousand leagues. One must not conclude, "When the Teacher took those strides he lengthened his stride;" the true explanation is that when he lifted up his foot the mountains huddled under his feet, and [217]

when he strode forward they rose again and stood in their proper places.

Sakka saw the Teacher and thought to himself, "The Teacher will doubtless keep residence during the coming season of the rains on the Yellowstone Throne; thus will he be of service to deities without number. But if the Teacher enters upon residence here, the other deities will not be able to lift even a hand. This Yellowstone Throne is sixty leagues long and fifty leagues broad; and even if the Teacher seats himself therein, it will appear as if empty." The Teacher perceiving the thought in his mind, threw his own mantle over the stone throne, completely covering it. Thought Sakka, "The robe he threw quite covers the throne, to be sure, but he himself will appear small indeed when he seats himself thereon. The Teacher, perceiving the thought in his mind, enfolded the Yellowstone Throne in a fold of his robe, even as a big monk clad in refuse-rag-robes might cover a low stool with their skirts; and when he had so done, seated himself upon the Yellowstone Throne. At that moment the multitude looked for the Teacher, but saw him not; it was as though the moon had just set. Thereupon the multitude said,

Has he gone to Cittakūṭa or to Kelāsa or to Yugandhara?
We may not see the Supremely Enlightened One, Prince of the World, mightiest of men. [218]

As the multitude repeated this Stanza, they wept and lamented. Others said to themselves, "The Teacher delights in solitude, and embarrassed at having performed such a miracle before such a throng, has departed to another kingdom or country. Shall we not see him again henceforth?" And weeping and lamenting, they pronounced the following Stanza,

He that delights in solitude, he that is steadfast will not come back again to this world.
We may not see the Supremely Exalted, the Prince of the World, the mightiest of men.

Thereupon they asked Moggallāna the Great, "Where has the Teacher gone, Reverend Sir?" Although Moggallāna the Great himself knew perfectly well where the Teacher had gone, he thought to himself, "Of others also let the wondrous powers become known," and therefore answered, "Ask the Elder Anuruddha." So they asked the Elder Anuruddha, "Reverend Sir, where has the Teacher gone?" The Elder Anuruddha replied, "He has entered upon residence in the World of the Thirty-three, seated upon the Yellowstone Throne; he went thither to expound the Abhidhamma Piṭaka to his mother."

"When will he return, Reverend Sir?" "He will spend these three months expounding the Abhidhamma, and he will return on the day of the Terminal Festival." Thereupon the multitude exclaimed, "We will not go away until we see the Teacher." So then and there they pitched camp, with the sky alone for their covering. Although the multitude was so great, naught that issued from their bodies was noticeable on the ground; for the earth opened and received all, so that the surface of the earth was everywhere sweet and clean.

Before the Teacher ascended, he addressed Moggallāna the Great, "Moggallāna, do you expound the Law to this company and Culla Anāthapiṇḍika will provide food." Accordingly, during those three months, Culla Anāthapiṇḍika provided that company with water and rice-porridge [219] and hard food, and likewise with betel and garlands and perfumes and ornaments. Moggallāna the Great expounded the Law to them and answered the questions of all who had come to see a miracle. When the Teacher had entered upon residence in the World of the Thirty-three, and had seated himself upon the Yellowstone Throne that he might expound the Abhidhamma to his mother, the deities of ten thousand worlds surrounded him and waited upon him. Therefore is it said,

In the World of the Thirty-three, when the Buddha, most exalted of beings,
Dwelt at the foot of the Coral-tree, seated on the Yellowstone Throne,

The deities of the Ten Worlds assembled together and waited upon
The Supremely Enlightened, dwelling at the highest point of the heavens.

In comparison with the Supremely Enlightened, there was no deity who shone;
The Supremely Enlightened alone shone, surpassing all of the other deities.

As he sat there, outshining with the splendor of his own body all the other deities, his mother approached from the Palace of the Tusita gods and sat down on his right hand, the deity Indaka likewise approached and sat down on his right hand, and Añkura on his left hand.[1] When those powerful deities assembled, Añkura withdrew and sat down twelve leagues distant, while Indaka sat down on the right hand of the Teacher. The Teacher surveyed them both, and desiring to make known how great is the fruit that accrues in his dispensation, to him who bestows offerings on those that are worthy of offerings, said to Añkura, "After a long time, although for ten thousand years you made a row of fire-places twelve leagues in length

[1] Cf. *Peta-Vatthu Commentary*, ii. 9: 136–140. See also *Dhammapada Commentary*, xxiv. 12.

[220] and gave abundant offerings, upon coming to my assembly, you have sat down farthest removed of all, twelve leagues distant. What can be the cause of this?"

Moreover it is said:

> The Supremely Enlightened looked upon Añkura and Indaka;
> Declaring who is worthy of offerings, he uttered these words,
>
> You gave abundant offerings, Añkura. Yet, after a long interval,
> You sit afar off. Come to me.

The sound of these words reached the surface of the earth, and all that multitude heard it. When the Teacher had thus spoken,

> Roused by the Righteous Teacher, Añkura spoke thus,
> What good have these gifts done me? Is emptiness bestowed by him that is worthy of offerings?
>
> This Yakkha Indaka gave but slender gifts;
> Yet he outshines us, even as the moon outshines the hosts of stars.

Now when Añkura had thus spoken, the Teacher addressed Indaka, "Indaka, you sit on my right hand; why do you sit there and depart not?" Indaka replied, "Reverend Sir, like a farmer who has sown a little seed in a good field, I have received the blessing of him that is worthy of offerings." And making clear who are worthy of offerings and who are not, Indaka said,

> Even as seed, however abundant, sown on a barren soil,
> Does not produce much fruit, and does not delight the farmer,
>
> So also alms, however abundant, bestowed upon evil men,
> Do not produce much fruit, and do not delight the giver. [221]
>
> But even as seed, however little in amount, sown in a good field,
> Produces fruit after a heavy shower, and delights the farmer,
>
> So also, when done for the virtuous and righteous and holy,
> A good deed, however slight, yields abundant fruit.

But what was Indaka's former deed? The story goes that on a certain occasion, when the Elder Anuruddha entered the village to receive alms, he gave him a spoonful of his own food. This was Indaka's work of merit. Although Añkura had for ten thousand years made a row of fire-places twelve leagues long, and had given abundant alms, Indaka's deed received the greater reward. Therefore spoke Indaka as he did. Thereupon the Teacher said, "Añkura, one should use discrimination in giving alms. In that way alms, like seed

sown on good soil, yield abundant fruit." But you did not do so. Hence your alms did not become fruitful. To make the matter clearer he said,

> Alms should be given with discrimination; so given, it yields abundant fruit.
> They that give alms with discrimination go to heaven.
>
> The giving of alms with discrimination is extolled by the Happy One.
> Alms given to living beings here in the world who are worthy of offerings,
> Yield abundant fruit, like seeds sown on good ground.

Having thus spoken, he expounded the Law further by pronouncing the following Stanzas,

356. Weeds ruin a field, lust ruins mankind.
Therefore alms given to those that are free from lust yield abundant fruit.

357. Weeds ruin a field, hatred ruins mankind.
Therefore alms given to those that are free from hatred yield abundant fruit.

358. Weeds ruin a field, delusion ruins mankind.
Therefore alms given to those that are free from delusion yield abundant fruit.

359. Weeds ruin a field, inordinate desire ruins mankind.
Therefore alms given to those that are free from inordinate desire yield abundant fruit. [222]

Then, seated in the midst of the assembly of the gods, for the sake of his mother, the Teacher began the recitation of the Abhidhamma Piṭaka, beginning with the words, "Those things which are good, those things which are evil, those things which are neither good nor evil." And thus, for the space of three months without interruption, he recited the Abhidhamma Piṭaka. Now when it was time for him to go on his round for alms, he would create a double and say to him, "Preach the Law until I return." Then he would himself go to the Himālaya, and after chewing a betel tooth-stick and rinsing his mouth in the waters of Lake Anotatta, he would bring alms from Uttarakuru, and seating himself in the garden of a man of wealth, he would eat his meal.

The Elder Sāriputta went to the World of the Tusita gods and waited upon the Teacher. When the Teacher had finished his meal, he said, "Sāriputta, to-day I have recited the Law so-and-so-far; therefore do you recite it to the five hundred monks who depend upon you;" and he taught it to the Elder. We are told that through faith in the Twin Miracle five hundred youths of respectable families [223] became monks under the Elder, and that it was with reference to these youths that the Teacher thus spoke. When he had thus

spoken, he returned to the World of the Gods and preached the Law in person beginning at the place where the counterpart of the Buddha had left off. The Elder returned to the world of men and preached the Law to those monks; while the Teacher yet remained in the World of the Gods, they mastered Seven Books.

We are told that in the dispensation of the Buddha Kassapa they were little bats. On a certain occasion, as they hung over a mountain-cave, they overheard two monks reciting the Abhidhamma as they walked up and down their walk and straightway fell in love with their voices. As for the expressions, "These aggregates of being, these elements of being," they did not know what they meant; but solely because they had fallen in love with their voices, when they passed from that state of existence they were reborn in the World of the Gods. There, for the space of an interval between two Buddhas, they enjoyed celestial glory; afterwards they were reborn in Sāvatthi in the households of families of distinction. Receiving faith in the Twin Miracle, they became monks under the Elder and were the first to obtain mastery over the Seven Books. The Teacher continued for the space of three months in the same way to recite the Abhidhamma Piṭaka. At the conclusion of his recitation of the Law eight hundred thousands of millions of deities obtained clear comprehension of the Law, and Mahā Māyā was established in the Fruit of Conversion. [224]

2 f. The Descent of the Buddha and attendant deities, Devorohana

That multitude thirty-six leagues in extent, knowing that the Terminal Festival would occur seven days later, approached the Elder Moggallāna the Great and said to him, "Reverend Sir, is it not proper for us to know on what day the Teacher will descend? We will not depart hence until we see the Teacher." Venerable Moggallāna the Great replied, "Very well, brethren," and diving into the earth right there, he went to the foot of Mount Sineru. Then he willed: "Let the multitude behold me as I climb." Then he climbed the side of Mount Sineru, his form appearing like the thread of a yellow blanket pulled through a jewel. The multitude watched him and cried out from time to time, "He has climbed one league! He has climbed two leagues!"

When the Elder had climbed the mountain, he prostrated himself before the Teacher, uplifting the Teacher's feet with the crown of

his head, and spoke thus to him, "Reverend Sir, the multitude desire to go where they can see you; when will you descend?" "But, Moggallāna, where is your older brother Sāriputta?" "Reverend Sir, he is keeping residence at the gate of the city Saṁkassa." "Moggallāna, seven days hence I will descend for the great Terminal Festival to the gate of the city Saṁkassa; those who desire to see me must go there." Now the distance from Sāvatthi to Saṁkassa was thirty leagues, and no one could supply the multitude with provisions for so long a journey. So the Teacher said, "Tell them to take upon themselves the vows of Fast-day, and to go forth as though they were going to a neighboring monastery to hear the Law." "Very well, Reverend Sir," replied the Elder; and returning to the multitude, he told them what the Teacher had said. [225]

When the season of the rains had passed and the Terminal Festival had been celebrated, the Teacher informed Sakka, "Great king, it is my intention to return to the path of men." Thereupon Sakka created three ladders, one of gold, one of jewels, and one of silver. The feet of these ladders rested against the gate of the city Saṁkassa, and their tops against the summit of Mount Sineru. On the right side was the ladder of gold for the deities, on the left side the ladder of silver for Mahā Brahmā and his train, and in the middle the ladder of jewels for the Tathāgata. On the occasion of the Descent of the Gods, the Teacher, standing on the summit of Mount Sineru, performed the Twin Miracle and looked up. There was a clear view of the nine Worlds of Brahmā. As he looked down, he had a clear view as far as the Avīci Hell. Then he looked forth to the four cardinal points and to the four intermediate points, and there was a clear view of countless thousands of worlds. Gods looked upon men, and men looked upon gods; in all that assembly, thirty-six leagues in circuit, not one looked upon the glory of the Buddha that day but desired for himself the estate of a Buddha.

The deities descended upon the ladder of gold, Mahā Brahmā and his train descended upon the ladder of silver, and the Supremely Enlightened One himself descended upon the ladder of jewels. Pañcasikha the celestial musician took his yellow lute of Vilva wood, and descending on the Buddha's right, rendered honor to the Teacher with the notes of his sweet celestial lute. Mātali the charioteer, [226] descending on the Buddha's left, rendered honor to the Teacher with celestial scents, garlands, and flowers. Mahā Brahmā held a parasol, Suyāma a yak's tail fan. With this retinue did the Teacher descend

and set foot on earth at the gate of the city Saṁkassa. Elder Sāriputta approached the Teacher and paid obeisance to him. And because he had never before seen the Teacher descend with such majesty, the glorious majesty of a Buddha, he spoke thus,

> Never have I seen, nor has any one ever heard,
> The Teacher speaking so sweetly, now returned from Tusita with his following.

With this Stanza and with many others did Elder Sāriputta express his joy. Having so done, he said to the Teacher, "Reverend Sir, to-day all gods and men hold you dear and seek after you." The Teacher replied, "Sāriputta, with such virtues as these are the Buddhas endowed, and therefore are they dear to gods and men alike." So saying, he expounded the Law by pronouncing the following Stanza,

> 181. They that are devoted to meditation, they that are steadfast,
> They that delight in the tranquillity of retirement from the world,
> They that are enlightened and mindful, they are beloved even of the gods. [227]

It is the invariable practice of all the Buddhas, we are told, after they have performed the Twin Miracle, to spend the season of the rains in the World of the Gods, and to descend to the world of men at the gate of the city Saṁkassa. And there, marking the spot where they set their right foot on the ground, there is a permanent shrine. There the Teacher took his stand and asked a question within the comprehension of those who had not yet attained the Fruit of Conversion. Those who had not yet attained the Fruit of Conversion readily answered the question which was within their comprehension, but were unable to answer the question adapted to the comprehension of those who had attained the Fruit of Conversion. In like manner, those who had attained the Fruit of Conversion were unable to answer the question adapted to the comprehension of those who had attained the Fruit of the Second Path. Similarly the rest of the Chief Disciples were unable to answer the question within the range of Moggallāna the Great, Moggallāna the Great was unable to answer the question within the range of the Elder Sāriputta, [228] and the Elder Sāriputta was unable to answer the question within the range of the Buddha.

The Teacher looked first to the east, and then to each of the other cardinal points. It was one great court. At the four cardinal points and at the four intermediate points stood gods and men, to the World of Brahmā above; and below, Nāgas and Supaṇṇas stood on the ground in an attitude of reverent supplication. Said they, "Reverend

Sir, there is no one here who can answer this question; consider it no further." Said the Teacher, "Sāriputta is perplexed to hear this question adapted to the comprehension of a Buddha,

> Of all that have weighed the Law and attained Arahatship,
> Of all that are yet under training, of all that have not yet attained the Fruit of Conversion;
> As to their walk and conversation, do thou, who knowest,
> Being asked, tell me, Venerable Sir."

Thought the Teacher, "Although there is no doubt in Sāriputta's mind regarding the meaning of the question, since he understands that I am asking a question relating to the walk and conversation of those who are yet under training and to those who have finished their training and attained Arahatship, yet there is doubt in his mind regarding my purpose in asking the question, and he is considering within himself, 'Of the aggregates of being, the elements of being, and the organs and objects of sense, by which one of these can I best grasp the intent of the Teacher?' Unless I give him a clue, he will not be able to answer the question; I will therefore give him a clue." Therefore he said, "Sāriputta, do you understand the expression, 'This being'?" Then the following thought occurred to him, "So soon as Sāriputta grasps the thought that is in my mind, [229] he will answer the question in terms of the aggregates of being." No sooner had the Teacher given him a clue, than the question became clear in a hundred ways and a thousand ways; with the assistance of the clue which the Teacher had given him, the Elder straightway answered the question.

We are told that with the sole exception of the Supremely Enlightened One there was no other able to answer the question which the Teacher asked the Elder Sāriputta. Therefore, we are told, the Elder took his stand before the Teacher and said with a shout of triumph, "Reverend Sir, I can count the number of drops of rain that have fallen into the great ocean during all the rains which have fallen during an entire cycle of time, and likewise the number of drops of rain that have fallen upon the ground, and likewise the number of drops of rain which have fallen upon the mountains, and I can set down an exact reckoning thereof." The Teacher replied, "Sāriputta, I know your power of reckoning." Indeed there is nothing with which may be compared the learning of the Venerable Elder Sāriputta. That is why the Elder said,

The sands along the Ganges waste away; the waters in the ocean waste away;
The particles of dust of the earth waste away; the number thereof I can reckon by my knowledge.

(The meaning of the foregoing Stanza is as follows, "If, Reverend Sir, All-wise Protector of the World, after answering this question, I should answer hundreds and thousands of other questions, and for every question I answered I should lay aside a single grain of sand or a single drop of water or a single particle of dust, among all the grains of sand and drops of water and particles of dust that lie along the Ganges, never missing one, the grains of sand and the drops of water and the particles of dust which lie along the Ganges would sooner fail than my ability to answer questions.")

Thus did a monk so richly endowed, [230] although at first he saw neither the beginning nor the end of the question asked him, which lay within the range of the Buddha's knowledge, by taking advantage of the clue given him by the Teacher, answer the question. When the monks heard of this, they began the following discussion, "The Commander of the Faith, the Elder Sāriputta, answered all by himself a question which no one else in the whole world was able to answer." The Teacher, hearing the discussion, said, "This is not the first time that the Elder Sāriputta has answered a question which the whole world was unable to answer; he did the same thing in a previous state of existence." And when he had thus spoken, he related a Story of the Past: [1]

Though a thousand and more who lack wisdom, should assemble together and prattle for a hundred years,
Yet were a single man of wisdom superior, if he understand that which another speaks.

And he related this Jātaka in detail.

XIV. 3. THE KING OF THE DRAGONS AND HIS DAUGHTER [2]

Difficult is it to obtain birth as a human being. This religious instruction was given by the Teacher while he was in residence under the seven Sirīsaka-trees near Benāres with reference to Erakapatta, King of the Dragons.

We are told that in the dispensation of the Buddha Kassapa, Erakapatta was a young monk. One day he embarked in a boat on

[1] *Jātaka* 99: i. 406–407. [2] Text: N iii. 230–236.

the Ganges [231] and set out on a voyage. Passing a jungle of Eraka-trees, he grasped a leaf. Although the boat was moving rapidly, he did not let go, and the result was that the leaf was entirely broken off. "A mere trifle!" thought he. Although for twenty thousand years he performed meditations in the forest without confessing his fault, yet, when he came to die, he felt as though an Eraka-leaf had seized him by the neck. Desiring to confess his fault, but seeing no other monk, he was filled with remorse and cried out, "My virtue is impaired!" Thus he died. Having passed out of that state of existence, he was reborn as a dragon-king, the measure of his body being that of a dug-out canoe. At the moment of rebirth he surveyed his person, and was filled with remorse as he thought to himself, "After performing meditations for so long a time, I have been reborn in a causeless state, in a feeding-place for frogs."

After a time a daughter was born to him. Thereupon, lying on the surface of the water in the middle of the Ganges, he raised his great hood, placed his daughter therein, and caused her to dance and sing. This was the thought in his mind, "In this way, in case a Buddha arises in the world, I shall come to know of it. In case anyone sings a reply to my song, I will give him my daughter and the power and wealth of a dragon-king to boot." So every fortnight, on Fast-day, he placed his daughter in his hood. And his daughter, poised there, danced, and sang this song,

> What manner of ruler is a king?
> What manner of king is under the dominion of passion?
> How may he free himself from the bondage of passion?
> Why is he called a simpleton? [232]

All over the Land of the Rose-apple men said to themselves, "Let us win the dragon-maiden." Accordingly, to the best of their ability, they made up replies and sang them, but the daughter of the dragon-king rejected them all. Every fortnight she danced and sang within her father's hood. Thus passed an interval between two Buddhas.

After the Teacher had appeared in the world, as he surveyed the world at dawn one morning, he perceived that among others the dragon-king Erakapatta and the Brahman youth Uttara had entered the Net of his Knowledge. Thereupon he considered within himself, "What now will come to pass?" And straightway he became aware of the following, "To-day is the day when the dragon-king Erakapatta will place his daughter within his hood and make her dance. This Brahman youth Uttara will learn a song which I will

teach him, will attain the Fruit of Conversion, and keeping the song in mind, will approach the king of the dragons. When the king of the dragons hears that song, he will know that the Buddha has appeared in the world, and he will then come to me. When he has come to me, I will pronounce a Stanza in the midst of a great multitude, and at the conclusion of the Stanza eighty-four thousand living beings will attain Comprehension of the Law."

Now there were seven Sirīsaka-trees not far from Benāres, and the Teacher straightway went and took his seat under one of those trees. The inhabitants of the Land of the Rose-apple took a response to the song and assembled. Not far off, the Teacher saw the Brahman youth Uttara walking, and said to him, "Uttara!" "What is it, Reverend Sir?" "Just come here." When Uttara had come back, saluted the Teacher, and taken his seat, the Teacher said to him, "Where are you going?" "I am going to the place where the daughter of the dragon-king Erakapatta sings her song." "But do you know a reply to the song?" "Yes, Reverend Sir; I know a reply to her song." "Just recite it to me." Uttara recited to the Teacher a reply to the song, which he had made up. Thereupon the Teacher said, "That is no reply. I will give you a reply. [233] Will you take it and go to her with it?" "Yes, Reverend Sir, I will." Then said the Teacher to him, "Uttara, when the maiden sings her song, you are to sing the following song in reply,

> He who is master of the Six Doors of the Body is a king.
> He who takes delight in them has passion for his master.
> He who does not take delight in them is free from passion.
> He who does take delight in them is called a simpleton."

The Teacher having given him this reply, said to him, "Uttara, when you have sung this song, she will sing the following reply to your song,

> By what is a simpleton borne along? How does a wise man shake himself free?
> How does he attain Nibbāna? Answer me this question."

"Then you are to sing the following reply,

> By the flood of passions is the simpleton borne along; by devotion the wise man shakes them off.
> He that has freed himself from all the Attachments is said to have attained Nibbāna." [234]

Uttara memorized this reply, and as he did so, attained the Fruit of Conversion. Having attained the Fruit of Conversion, he took

that Stanza and set out. "Ho!" cried he, "I have brought with me a reply to her song; make way for me." The crowd was so dense that as he walked, he hit with his feet the knees of the crowd.

The daughter of the king of the dragons stood within the hood of her father, and standing there, danced and sang the song, "What manner of ruler is a king?" Uttara sang the reply, "He who is master of the Six Doors of the Body is a king." The maiden in turn sang, "By what is a simpleton borne along?" Then Uttara sang the following Stanza in reply, "By the flood of passions is the simpleton borne along."

When the king of the dragons heard those words, he knew that the Buddha had appeared in the world. And he said to himself, "I have not heard a song like that during the whole of an interval between two Buddhas." "A Buddha has indeed appeared in the world!" thought he. And his heart was filled with joy. With his tail he lashed the surface of the water, whereupon great waves arose, washing away both banks, and on this side and on that, for a distance of an usabha, men were plunged into the water. The king of the dragons then raised his hood, placed those men therein, and set them on dry land. Then he approached Uttara and asked him, "Master, where is the Teacher?" "He is sitting under this tree, great king." "Come, master, let us go," said the king of the dragons, and set out with Uttara. A great multitude joined Uttara and followed him.

The king of the dragons went to where the Teacher was, and after making his way in among the six-colored rays of light, saluted the Teacher and stood on one side weeping. Then said the Teacher to him, "What does this mean, great king?" "Reverend Sir, I was once the disciple of a Buddha like you, [235] and for twenty thousand years performed meditations. But the meditations of twenty thousand years were not sufficient to secure my salvation. Just because I broke off a tiny Eraka-leaf, I was reborn in a causeless state, in the condition of one who must go about on his belly. During a whole interval between two Buddhas I attained neither human estate, nor the privilege of hearing the Law, nor the privilege of seeing a Buddha like you." Hearing his words, the Teacher replied, "Great king, human estate is indeed difficult to attain; it is likewise difficult to gain the privilege of listening to the Law; so also is the rise of a Buddha difficult. For this latter is brought about with toil and trouble."

So saying, he preached the Law, pronouncing the following Stanza,

182. Difficult is it to obtain birth as a human being; difficult is the life of mortals;
Difficult is the hearing of the Good Law; difficult is the rise of the Buddhas.

At the conclusion of the lesson eighty-four thousand living beings obtained Comprehension of the Law.

(The king of the dragons would have attained the Fruit of Conversion on that day, had it not been for his animal nature. [236] He recovered the power of going about in human form only after attaining Freedom from Weariness in the five conditions in which dragons which have received the bodies of dragons are weary: namely, those called attainment of rebirth, shedding of skin, sinking into untroubled slumber, mating with those of their own kind, and vanishing from existence.)

XIV. 4. HOW DID THE SEVEN BUDDHAS KEEP FAST-DAY? [1]

The shunning of all evil. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a question asked by Elder Ānanda.

We are told that as the Elder sat in his day-quarters, he thought to himself, "The Teacher has described the mothers and fathers of the Seven Buddhas, their length of life, the tree under which they got Enlightenment, their company of disciples, their Chief Disciples, and their principal supporter. All this the Teacher has described. But he has said nothing about their mode of observance of Fast-day. Was their mode of observance of Fast-day the same as now, or was it different?" Accordingly he approached the Teacher and asked him about the matter.

Now in the case of these Buddhas, while there was a difference of time, there was no difference in the Stanzas they employed. The Supremely Enlightened Vipassī kept Fast-day every seven years, but the admonition he gave in one day sufficed for seven years. Sikhī and Vessabhū kept Fast-day every six years; Kakusandha and Koṇāgamana, every year; Kassapa, Possessor of the Ten Forces, kept Fast-day every six months, but the admonition of the latter sufficed for six months. For this reason the Teacher, after explaining to the Elder this difference of time, [237] explained that their observance of Fast-day was the same in every case. "These are the very Stanzas they employed in giving admonition," said he, quoting the following Stanzas,

[1] Text: N iii. 236–238.

183. The shunning of all evil, the doing of good,
The cleansing of the heart: this is the Religion of the Buddhas.

184. Patience, long-suffering, is the highest form of asceticism.
Nibbāna the Buddhas declare to be the highest of all things.
For one who strikes another is no true religious,
Nor is he a monk who injures another.

185. Not blaming, not harming, restraint under the Law,
Moderation in food, a remote lodging,
Dwelling on lofty thoughts, this is the Religion of the Buddhas.

XIV. 5. THE BUDDHA CURES A MONK OF DISCONTENT [1]

Not with a rain of coins. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain discontented monk. [238]

The story goes that after this monk had been admitted to the Order and had made his full profession, his preceptor sent him forth, saying, "Go to such and such a place and learn the Ordinances." No sooner had the monk gone there than his father fell sick. Now the father desired greatly to see his son, but found no one able to summon him. [239] When he was at the point of death, he began to chatter and prattle for love of his son. Putting a hundred pieces of money in the hands of his youngest son, he said to him, "Take this money and use it to buy a bowl and robe for my son." So saying, he died.

When the young monk returned home, his youngest brother flung himself at his feet, and rolling on the ground, wept and said, "Reverend Sir, your father chattered and prattled of you when he died and placed in my hand a hundred pieces of money. What shall I do with it?" The young monk refused the money, saying, "I have no need of this money." After a time, however, he thought to himself, "What is the use of living if I am obliged to gain my living by going from house to house for alms? These hundred pieces of money are enough to keep me alive; I will return to the life of a layman."

Oppressed with discontent, he abandoned the recitation of the Sacred Texts and the Practice of Meditation, and began to look as though he were suffering from the jaundice. The young novices asked him, "What is the matter?" He replied, "I am discontented." So they reported the matter to his preceptor and to his teacher, and

[1] Text: N iii. 238–241.

the latter conducted him to the Teacher and explained what was the matter with him.

The Teacher asked him, "Is the report true that you are discontented?" "Yes, Reverend Sir," he replied. Again the Teacher asked him, "Why have you acted thus? Have you any means of livelihood?" "Yes, Reverend Sir." "How great is your wealth?" "A hundred pieces of money, Reverend Sir." "Very well; just fetch a few potsherds hither; we will count them and find out whether or not you have sufficient means of livelihood." The discontented monk brought the potsherds. Then the Teacher said to him, "Now then, set aside fifty for food and drink, twenty-four for two bullocks, and an equal number for seed, for a two-bullock-plow, for a spade, and for a razor-adze." The result of the count proved that the hundred pieces of money would be insufficient.

Then said the Teacher to him, "Monk, the pieces of money which you possess are but few in number. How can you hope to satisfy your desire with so few as these? In times past lived men who exercised sway as Universal Monarchs, [240] men who by a mere waving of the arms were able to cause a rain of jewels to fall, covering the ground for twelve leagues waist-deep with jewels; these men ruled as kings until Thirty-six Sakkas had died; and, although exercising sovereignty over the gods for so long, died, when they did die, without having fulfilled their desires." When the Teacher had thus spoken, the monks requested him to relate this Story of the Past. The Teacher accordingly related the Mandhātā Jātaka in detail.[1]

As far as the moon and the sun revolve, and the resplendent quarters are bright,
All are slaves of Mandhātā, as many living beings as are on the earth.

Then he pronounced the two Stanzas which immediately follow the preceding Stanza,

186. Not with a rain of coins can the lusts be satisfied;
The wise man understands that the lusts afford but temporary satisfaction, and bring suffering in their train.

187. Even in celestial pleasures the wise man takes no delight;
The disciple of the Supremely Enlightened takes delight only in the destruction of Craving.

[1] *Jātaka* 258: ii. 310–314. Cf. *Divyāvadāna,* xvii: 210 ff.; and *Tibetan Tales,* i: 1–20.

XIV. 6. THE MONK AND THE DRAGON [1]

To many a refuge men go. This religious instruction was given by the Teacher while he was in residence at Jetavana, sitting on a pile of sand; and it was with reference to Aggidatta, house-priest of the King of Kosala. [241]

It appears that Aggidatta was the house-priest of Mahā Kosala. When Mahā Kosala died, his son, King Pasenadi Kosala, out of respect for Aggidatta, since he had been his father's house-priest, reappointed him to the same post. Whenever Aggidatta came to wait upon the king, the king would go forth to meet him and would provide him with a seat of equal dignity with himself and say to him, "Teacher, pray sit here." After a time, however, Aggidatta thought to himself, "This king pays me very great deference, but it is impossible to remain in the good graces of kings for good and all. Life in a king's household is very pleasant for one who is of equal age with the king. But I am an old man and therefore had best become a monk." Accordingly Aggidatta asked permission of the king to become a monk, caused a drum to be beaten throughout the city, spent all of his wealth by way of alms in the course of a week, and [242] retired from the world, becoming a monk of an heretical order. Ten thousand men followed his example and became monks.

Aggidatta with his monks took up his residence on the frontier of the country of the Aṅgas and Magadhas and the country of the Kurus. Having so done, he addressed his monks as follows, "Friends, in case any one of you should be troubled with unlawful thoughts, whether lustful, malevolent, or cruel, let each one of you so troubled fill a jar with sand from the river and empty the sand in this place." "Very well," said the monks, promising to do so. So whenever they were troubled by unlawful thoughts, whether lustful, malevolent, or cruel, they did as he had commanded them to do. In the course of time there arose a great heap of sand, and Ahicchatta king of the dragons took possession of it. The dwellers in Aṅga and Magadha and the dwellers in the kingdom of the Kurus, month by month, brought rich offerings in honor of those monks and presented them to them. Now Aggidatta admonished them as follows, "So surely as you seek refuge in a mountain, so surely as you seek refuge in a forest, so surely as you

[1] Cf. Hardy, *Manual of Buddhism*, pp. 313–314. Text: N iii. 241–247.

seek refuge in a grove, so surely as you seek refuge in a tree, even so surely will you obtain release from all suffering." With this admonition did Aggidatta admonish his disciples.

At this time the Future Buddha, after going forth on the Great Retirement, and after attaining Complete Enlightenment, took up his residence at Jetavana near Sāvatthi. Surveying the world at dawn he perceived that the Brahman Aggidatta, together with his disciples, had entered the Net of his Knowledge. So he considered within himself, "Do all these living beings possess the faculties requisite for Arahatship?" Perceiving that they possessed the requisite faculties, he said in the evening to Elder Moggallāna the Great, "Moggallāna, do you observe that the Brahman Aggidatta is urging upon the multitude a course of action other than the right one? Go and admonish them." "Reverend Sir, these monks are very numerous, and if I go alone, I fear that they will prove to be untractable; [243] but if you also go, they will be tractable." "Moggallāna, I will also go, but you go ahead."

As the Elder proceeded, he thought to himself, "These monks are both powerful and numerous. If I say a word to them when they are all gathered together, they will all rise against me in troops." Therefore by his own supernatural power he caused great drops of rain to fall. When those great drops of rain fell, the monks arose, one after another, and each entered his own bower of leaves and grass. The Elder went and stood at the door of Aggidatta's leaf-hut and called out, "Aggidatta!" When Aggidatta heard the sound of the Elder's voice, he thought to himself, "There is no one in this world who is able to address me by name; who can it be that thus addresses me by name?" And in the stubbornness of pride, he replied, "Who is that?" "It is I, Brahman." "What have you to say?" "Show me a place here where I can spend this one night." "There is no place for you to stay here; here is but a single hut of leaves and grass for a single monk." "Aggidatta, men go to the abode of men, cattle to the abode of cattle, and monks to the abode of monks; do not so; give me a lodging." "Are you a monk?" "Yes, I am a monk." "If you are a monk, where is your *khāri*-vessel? what monastic utensils have you?" "I have utensils, but since it is inconvenient to carry them about from place to place, I procure them within and then go my way." "So you intend to procure them within and then go your way!" said Aggidatta angrily to the Elder. The Elder said to him, "Go away, Aggidatta, do not be angry; show me a place where I can spend the

night." "There is no lodging here." "Well, who is it that lives on that pile of sand?" "A certain dragon-king." "Give the pile of sand to me." "I cannot give you the pile of sand; that would be a grievous affront to him." [244] "Never mind, give it to me." "Very well; you alone seem to know."

The Elder started towards the pile of sand. When the dragon-king saw him approaching, he thought to himself, "Yonder monk approaches hither. Doubtless he does not know that I am here. I will spit smoke at him and kill him." The Elder thought to himself, "This dragon-king doubtless thinks, 'I alone am able to spit smoke; others are not able to do this.'" So the Elder spit smoke himself. Puffs of smoke arose from the bodies of both and ascended to the World of Brahmā. The puffs of smoke gave the Elder no trouble at all, but troubled the dragon-king sorely. The dragon-king, unable to stand the blasts of smoke, burst into flames. The Elder applied himself to meditation on the element of fire and entered into a state of trance. Thereupon he burst into flames which ascended to the World of Brahmā. His whole body looked as if it had been set on fire with torches. The company of sages looked on and thought to themselves, "The dragon-king is burning the monk; the good monk has indeed lost his life by not listening to our words." When the Elder had overmastered the dragon-king and made him quit his misdoing, he seated himself on the pile of sand. Thereupon the dragon-king surrounded the pile of sand with good things to eat, and creating a hood as large as the interior of a peak-house, held it over the Elder's head.

Early in the morning the company of sages thought to themselves, "We will find out whether the monk is dead or not." So they went to where the Elder was, and when they saw him sitting on the pile of sand, they did reverence to him and praised him and said, "Monk, you must have been greatly plagued by the dragon-king." "Do you not see him standing there with his hood raised over my head?" Then said the sages, "What a wonderful thing the monk did [245] in conquering so powerful a dragon-king!" And they stood in a circle about the Elder.

At that moment the Teacher drew near. The Elder, seeing the Teacher, arose and saluted him. Said the sages to the Elder, "Is this man greater than you?" The Elder replied, "This is the Exalted One, the Teacher; I am only his disciple." The Teacher seated himself on the summit of the pile of sand. The company of sages said to each other, "If such is the supernatural power of a mere disciple, what must

the supernatural power of this man be like?" And extending their clasped hands in an attitude of reverent salutation, they bestowed praise on the Teacher. The Teacher addressed Aggidatta and said, "Aggidatta, in giving admonition to your disciples and supporters, how do you admonish them?" Aggidatta replied, "I admonish them thus, 'Seek refuge in this mountain, seek refuge in this forest, or grove, or tree. For he who seeks refuge in these obtains release from all suffering.'" Said the Teacher, "No indeed, Aggidatta, he who seeks refuge in these does not obtain release from suffering. But he who seeks refuge in the Buddha, the Law, and the Order, he obtains release from the whole round of suffering." So saying, he pronounced the following Stanzas,

188. To many a refuge men go, to mountains and to forests,
To shrines and trees and groves, when terrified with fear.

189. Such is no sure refuge, such is no final refuge;
Not by resorting to such a refuge does a man obtain release from all suffering.

190. Whoever seeks refuge in the Buddha, the Law, and the Order,
Whoever, with clear understanding, beholds the Four Noble Truths, —

191. Suffering, the Origin of Suffering, the Escape from Suffering,
And the Noble Eightfold Path of Escape from Suffering,— [246]

192. To this sure refuge, to this supreme refuge,
By resorting to this refuge, he obtains release from all suffering. [247]

At the conclusion of the lesson all those sages attained Arahatship, together with the Supernatural Faculties. Thereupon they saluted the Teacher and asked to be admitted to the Order. The Teacher stretched out his hand from under his robe and said, "Come, monks! Lead the Holy Life." That very instant they were furnished with the Eight Requisites and became as it were Elders of a hundred years' standing.

Now this was the day when all the dwellers in Añga and in Magadha and in the country of the Kurus were accustomed to come with rich offerings. When, therefore, they approached with their offerings, and saw that all those sages had become monks, they thought to themselves, "Is our Brahman Aggidatta great, or is the monk Gotama great?" And because the Teacher had but just arrived, they concluded, "Aggidatta alone is great." The Teacher surveyed their thoughts and said, "Aggidatta, destroy the doubt that exists in the minds of your disciples." Aggidatta replied, "That is the very thing I desire most to do." So by supernatural power he rose seven times in

the air, and descending to the ground again and again, he saluted the Teacher and said, "Reverend Sir, the Exalted One is my Teacher and I am his disciple." Thus did Aggidatta speak, declaring himself the disciple of the Exalted One.

XIV. 7. WHENCE COME MEN OF NOBLE BIRTH?[1]

It is not easy to find. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a question asked by the Elder Ānanda.

One day as the Elder sat in his day-quarters, he thought to himself, [248] "The Teacher has told us whence come well-bred elephants, horses, and bullocks. 'Noble elephants,' said he, 'are bred from the stock of Chaddanta or of Uposatha;[2] noble chargers from the stock of Valāhaka, king of horses; and noble bullocks are raised in the Dekkan.' But *men* of noble birth, — now whence pray come they?" He went to the Teacher, saluted him, and asked him about the matter. Said the Teacher, "Ānanda, your 'men of noble birth', — it is not everywhere that they are born. But in the Middle Country, three hundred leagues long in a straight line and nine hundred in a circuit, — there they are born. But when they are born, it is not in any family soever that they are born, but only in a family here and there of some Khattiya or Brahman noble." So saying, he pronounced the following Stanza,

193. It is not easy to find a man of noble birth; it is not everywhere that such a man is born;
Wherever is born a man that is steadfast, the family prospers wherein he is born.

XIV. 8. WHAT IS THE PLEASANTEST THING IN THE WORLD?[3]

Pleasant is the rise of the Buddhas. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of monks. [249]

For one day five hundred monks sitting in the Hall of State began the following discussion, "Brethren, what is the pleasantest thing in this world?" Some said, "There is nothing that can compare with

[1] Text: N iii. 247–249. [2] See *Jātaka* 479: iv. 232. [3] Text: N iii. 249–250.

the pleasure of ruling." Others said, "There is nothing that can compare with the pleasures of love." Still others said, "There is no pleasure that can compare with the pleasure of eating rice, meat, and so on." The Teacher approached the place where they were sitting and asked them, "Monks, what are you sitting here now talking about?" When they told him, he replied, "Monks, what are you saying? All these pleasures which you are discussing belong to the Round of Suffering. On the other hand, the rise of a Buddha in this world, the hearing of the Law, and peace and harmony in the Order, these and these alone are pleasant." So saying, he pronounced the following Stanza,

194. Pleasant is the rise of the Buddhas, pleasant is the preaching of the True Religion,
Pleasant is peace and unity in the Order; the devotion of those who live in harmony is pleasant.

XIV. 9. HONOR TO WHOM HONOR IS DUE [1]

He that renders honor to whom honor is due. This religious instruction was given by the Teacher while he was making a journey with reference to the Buddha Kassapa's golden shrine. [250]

One day the Tathāgata departed from Sāvatthi, accompanied by a large company of monks and set out for Benāres. On his way thither he came to a certain shrine near the village Todeyya. There the Happy One sat down, sent forth Ānanda, Treasurer of the Faith, and bade him summon a Brahman who was tilling the soil near by. [251] When the Brahman came, he omitted to pay reverence to the Tathāgata, but paid reverence only to the shrine. Having so done, he stood there before the Teacher. Said the Happy One, "How do you regard this place, Brahman?" The Brahman replied, "This shrine has come down to us through generations, and that is why I reverence it, Sir Gotama." Thereupon the Happy One praised him, saying, "In reverencing this place you have done well, Brahman."

When the monks heard this, they entertained misgivings and said, "For what reason did the Exalted One bestow this praise?" So in order to dispel their doubt, the Tathāgata recited the Ghaṭīkāra Suttanta in the Majjhima Nikāya.[2] Then by the supernatural power of his magic, he created in the air a mountain of gold, a double, as it

[1] Text: N iii. 250–253.

[2] *Majjhima*, 81: ii. 45–54.

were, of the golden shrine of the Buddha Kassapa, a league in height. Then, pointing to the numerous company of his disciples, he said, "Brahman, it is even more fitting to render honor to men who are so deserving of honor as these." Then, in the words of the Sutta of the Great Decease,[1] he declared that the Buddhas and others, four in number, are worthy of shrines. Then he described in detail the three kinds of shrines: the shrine for bodily relics, the shrine for commemorative relics, and the shrine for articles used or enjoyed. So saying, he pronounced the following Stanzas,

195. He that renders honor to whom honor is due, whether they be the Buddhas or their disciples,
Those that have overpassed the Hindrances, those that have crossed the Sea of Sorrow,

196. He that renders honor to those that have found Nibbāna, to those that are without fear,
His merit cannot be measured by anyone. [253]

At the conclusion of the lesson the Brahman attained the Fruit of Conversion.

For the space of seven days the golden shrine, a league in height, remained poised in the air. There was a great concourse of people; for the space of seven days they did honor to the shrine in all manner of ways. At that time arose the schism of the holders of schismatic views. By the supernatural power of the Buddha that shrine returned to its original place; and in that place, at that very moment, there was a great stone shrine. Eighty-four thousand living beings in that company obtained Comprehension of the Law.

[1] *Dīgha*, ii. 142^{14}–143^{19}.

BOOK XV. HAPPINESS, SUKHA VAGGA

XV. 1. A QUARREL AMONG BRETHREN[1]

Oh, happily let us live! This religious instruction was given by the Teacher while he was in residence among the Sākiyas with reference to the cessation of a quarrel among kinsmen. [254]

The story goes that the Sākiyas and the Koliyas caused the waters of the river Rohiṇī to be confined by a single dam between the city of Kapilavatthu and the city of Koliya, and cultivated the fields on both sides of the river. Now in the month Jeṭṭhamūla the crops began to droop, whereupon the laborers employed by the residents of both cities assembled. Said the residents of the city of Koliya, "If this water is diverted to both sides of the river, there will not be enough both for you and for us too. But our crops will ripen with a single watering. Therefore let us have the water."

The Sākiyas replied, "After you have filled your storehouses, we shall not have the heart to take ruddy gold and emeralds and black pennies, and, baskets and sacks in our hands, go from house to house seeking favors at your hands. Our crops also will ripen with a single watering. [255] Therefore let us have this water." "We will not give it to you." "Neither will we give it to you." Talk waxed bitter, until finally one arose and struck another a blow. The other returned the blow and a general fight ensued, the combatants making matters worse by aspersions on the origin of the two royal families.

Said the laborers employed by the Koliyas, "You who live in the city of Kapilavatthu, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of those who, like dogs and jackals, have cohabited with

[1] This story is a brief outline of the Introduction to *Jātaka* 536: v. 412–416. *Dh. cm.*, iii. 254^{6}–255^{19} is almost word for word the same as *Jātaka*, v. 412^{15}–413^{10}, and *Dh. cm.*, iii. 256^{1-9} is almost word for word the same as *Jātaka*, v. 414^{4-11}. The *Dhammapada Commentary* version then concludes very briefly, saying nothing about the relation of *Jātakas* by the Buddha. Cf. Hardy, *Manual of Buddhism*, pp. 317–320. Text: N iii. 254–257.

their own sisters?" The laborers employed by the Sākiyas replied, "You lepers, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of destitute outcasts who have lived in jujube-trees like animals?" Both parties of laborers went and reported the quarrel to the ministers who had charge of the work, and the ministers reported the matter to the royal households. Thereupon the Sākiyas came forth armed for battle and cried out, "We will show what strength and power belong to those who have cohabited with their sisters." Likewise the Koliyas came forth armed for battle and cried out, "We will show what strength and power belong to those who dwell in jujube-trees."

As the Teacher surveyed the world at dawn and beheld his kinsmen, he thought to himself, "If I refrain from going to them, these men will destroy each other. It is clearly my duty to go to them." Accordingly he flew through the air quite alone to the spot where his kinsmen were gathered together, and seated himself cross-legged in the air over the middle of the river Rohiṇī. [256] When the Teacher's kinsmen saw the Teacher, they threw away their weapons and did reverence to him. Said the Teacher to his kinsmen, "What is all this quarrel about, great king?" "We do not know, Reverend Sir." "Who then would be likely to know?" "The commander-in-chief of the army would be likely to know." The commander-in-chief of the army said, "The viceroy would be likely to know." Thus the Teacher put the question first to one and then to another, asking the slave-laborers last of all. The slave-laborers replied, "The quarrel is about water, Reverend Sir."

Then the Teacher asked the king, "How much is water worth, great king?" "Very little, Reverend Sir." "How much are Khattiyas worth, great king?" "Khattiyas are beyond price, Reverend Sir." "It is not fitting that because of a little water you should destroy Khattiyas who are beyond price." They were silent. Then the Teacher addressed them and said, "Great kings, why do you act in this manner? Were I not here present to-day, you would set flowing a river of blood. You have acted in a most unbecoming manner. You live in enmity, indulging in the five kinds of hatred. I live free from hatred. You live afflicted with the sickness of the evil passions. I live free from disease. You live in eager pursuit of the five kinds of sensual pleasure. I live free from the eager pursuit of aught." So saying, he pronounced the following Stanzas,

197. Oh, happily let us live! free from hatred, among those who hate;
Among men who hate, let us live free from hatred.

198. Oh, happily let us live! free from disease, among those who are afflicted with disease;
Among men who are afflicted with disease, let us live free from disease.

199. Oh, happily let us live! free from longing, among those who are possessed with longing;
Among those who are possessed with longing, let us live free from longing.

XV. 2. MĀRA POSSESSES VILLAGERS [1]

Oh, happily let us live! This religious instruction was given by the Teacher while he was in residence in the Brahman village Pañcasālā with reference to Māra. [257]

For one day the Teacher perceived that five hundred maidens possessed the faculties requisite for attaining the Fruit of Conversion, and therefore went and took up his residence near this village. Now on a certain festival day those maidens went to the river and bathed, and having so done, adorned themselves with rich apparel and jewels and set out in the direction of the village. Accordingly the Teacher also entered that village and went about the village receiving alms. Now Māra took possession of the bodies of all the inhabitants of that village, [258] with the result that the Teacher received not so much as a spoonful of boiled rice. As the Teacher departed from that village with bowl clean as it had been washed, Māra took his stand at the gate of that village and said to him, "Monk, you received no alms?" "Embodiment of evil, why have you so wrought that I should receive no alms?" "Very well, Reverend Sir, enter the village again." This thought, we are told, was in Māra's mind, "If he enters the village again, I will take possession of the bodies of all the villagers and will cause them to clap their hands before his face, laugh in his face, and make all manner of fun of him."

At that moment those maidens reached the gate of the village, and seeing the Teacher, saluted him and stood respectfully on one side. Then said Māra to the Teacher, "Reverend Sir, seeing that you received not a morsel of food, you must be oppressed with the pangs of hunger." The Teacher replied, "Embodiment of evil, though to-day we received naught, yet shall we spend the day in the bliss

[1] This story is derived from *Saṁyutta*, iv. 2. 8: i. 113–114. Cf. E. Windisch, *Māra und Buddha*, pp. 102–104. Text: N iii. 257–259.

of joy, like Great Brahmā in the Heaven of the Bright Gods." So saying, he pronounced the following Stanza,

> 200. Oh, happily let us live! we who possess naught;
> Let us live on the food of joy, like the Bright Gods.

XV. 3. DEFEAT OF THE KING OF KOSALA [1]

Victory produces hatred. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the defeat of the king of Kosala. [259]

The story goes that the king of Kosala fought against his nephew Ajātasattu near the village Kāsika and suffered defeat three times. As he returned from defeat the third time, he thought to himself, "Since I have not been able to subdue this milk-faced youth, what is the use of my living any longer?" So he refused to eat and took to his bed. The news of what he had done, spread throughout city and monastery. The monks reported the matter to the Teacher, saying, "Reverend Sir, report has it that the king, who thrice suffered defeat near the village Kāsika and has just now returned from defeat, has refused to eat and has taken to his bed, saying, 'Since I have not been able to defeat this milk-faced youth, what is the use of my living any longer?'" When the Teacher heard this report, he said, "Monks, by winning a victory, a man produces hatred; and he that is defeated is afflicted with suffering." So saying, the Teacher pronounced the following Stanza,

> 201. Victory produces hatred; he that is defeated is afflicted with suffering;
> He that has renounced both victory and defeat lives in tranquillity and happiness.

XV. 4. "LOOK NOT ON A WOMAN TO LUST AFTER HER" [2]

There is no fire like the fire of lust. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain maiden of respectable family. [260]

The story goes that the mother and father of this maiden arranged a marriage for her and invited the Teacher to be present on the wed-

[1] Text: N iii. 259–260. [2] Text: N iii. 260–261.

ding-day. So the Teacher, accompanied by the Congregation of Monks, went thither and sat down. The bride passed to and fro, straining water for the Congregation of Monks and performing the other duties. As the bride passed to and fro, the husband stood and gazed at her. As he gazed at her, he was overpowered by desire and lust arose within him. Overcome by nescience, he ministered neither to the Buddha nor to the Eighty Chief Elders, but made up his mind, "I will stretch forth my arms and embrace that woman."

The Teacher perceived what was passing through his mind and so wrought that he no longer saw that woman. Seeing her no longer, he stood and gazed at the Teacher. As he stood there gazing at the Teacher, the Teacher said to him, "Youth, there is no fire like the fire of lust. [261] There is no sin like the sin of hatred. There is no suffering like the suffering involved in keeping up the Aggregates of Being. There is no happiness like the happiness of Nibbāna." So saying, he pronounced the following Stanza,

> 202. There is no fire like the fire of lust;
> There is no sin like the sin of hatred;
> There are no sufferings like the sufferings of existence;
> There is no happiness like Supreme Tranquillity.

At the conclusion of the lesson the maiden and the youth were established in the Fruit of Conversion. At that moment the Exalted One permitted them to see each other once more.

XV. 5. THE BUDDHA FEEDS THE HUNGRY[1]

Hunger. This religious instruction was given by the Teacher while he was in residence at Āḷavi with reference to a certain lay disciple.

For one day, as the Teacher seated in the Perfumed Chamber at Jetavana [262] surveyed the world at dawn, he beheld a certain poor man at Āḷavi. Perceiving that he possessed the faculties requisite for attaining the Fruit of Conversion, he surrounded himself with a company of five hundred monks and went to Āḷavi. The inhabitants of Āḷavi straightway invited the Teacher to be their guest. That poor man also heard that the Teacher had arrived and made up his mind to go and hear the Teacher preach the Law. But that very

[1] Text: N iii. 261–264.

day an ox of his strayed off. So he considered within himself, "Shall I seek that ox, or shall I go and hear the Law?" And he came to the following conclusion, "I will first seek that ox and then go and hear the Law." Accordingly, early in the morning, he set out to seek his ox.

The residents of Āḷavi provided seats for the Congregation of Monks presided over by the Buddha, served them with food, and after the meal took the Teacher's bowl, that he might pronounce the words of thanksgiving. Said the Teacher, "He for whose sake I came hither a journey of thirty leagues has gone into the forest to seek his ox which was lost. Not until he returns, will I preach the Law." And he held his peace.

While it was still day, that poor man found his ox and straightway drove the ox back to the herd. Then he thought to himself, "Even if I can do nothing else, I will at least pay my respects to the Teacher." Accordingly, although he was oppressed with the pangs of hunger, he decided not to go home, but went quickly to the Teacher, and having paid obeisance to the Teacher, sat down respectfully on one side. When the poor man came and stood before the Teacher, the Teacher said to the steward of the alms, "Is there any food remaining over and above to the Congregation of Monks?" "Reverend Sir, the food has not been touched." "Well then, serve this poor man with food." So when the steward had provided that poor man with a seat in a place indicated by the Teacher, he served him dutifully with rice-porridge and other food, both hard and soft. When the poor man had eaten his meal, he rinsed his mouth.

(We are told that with this single exception there is no other instance on record in the Three Piṭakas [263] of the Tathāgata's having thus inquired about the supply of food.) As soon as the poor man's physical sufferings had been relieved, his mind became tranquil. Then the Teacher preached the Law in orderly sequence, expounding one after another the Four Noble Truths. At the conclusion of the lesson, the poor man was established in the Fruit of Conversion. Then the Teacher pronounced the words of thanksgiving, and having so done, arose from his seat and departed. The multitude accompanied him a little way and then turned back.

The monks who accompanied the Teacher were highly indignant and said, "Just consider, brethren, what the Teacher did. Nothing of the sort ever happened before. But to-day, seeing a certain poor man, the Teacher inquired about the supply of food and directed that food to be given to another." The Teacher turned around, stopped,

and said, "Monks, what are you saying?" When he heard what they were saying, he said to them, "It is even so, monks. When I came hither a journey of thirty leagues, a long and difficult journey, my sole reason for coming hither was the fact that I saw that this lay disciple possessed the faculties requisite for the attainment of the Fruit of Conversion. Early in the morning, oppressed with the pangs of hunger, this man went to the forest and spent the day in the forest seeking his ox which was lost. Therefore I thought to myself, 'If I preach the Law to this man while he is suffering from the pangs of hunger, he will not be able to comprehend it.' Therefore was it that I did what I did. Monks, there is no affliction like the affliction of hunger." So saying, he pronounced the following Stanza,

203. Hunger is the greatest of afflictions; the Aggregates of Being are the principal source of suffering;
If a man thoroughly understand this, he has attained Nibbāna, Supreme Happiness.

XV. 6. ON MODERATION IN EATING [1]

Health is the greatest acquisition. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to King Pasenadi Kosala. [264]

For at a certain period of his life King Pasenadi Kosala used to eat boiled rice cooked by the bucketful, and sauce and curry in proportion. One day after he had eaten his breakfast, unable to shake off the drowsiness occasioned by over-eating, he went to see the Teacher and paced back and forth before him with a very weary look. Overcome with a desire to sleep, but not daring to lie down and stretch himself out, he sat down on one side. Thereupon the Teacher said to him, "Did you come, great king, before you were well rested?" "Oh no, Reverend Sir; but I always suffer greatly after eating a meal." Then said the Teacher to him, [265] "Great king, over-eating brings just such suffering in its train." So saying, the Teacher pronounced the following Stanza,

325. If a man gives way to indolence, eats overmuch,
Spends his time in sleep, and lies and rolls about
Like a great hog fed on grain,
Such a simpleton will enter the womb again and again.

[1] This story is almost word for word the same as *Saṁyutta*, iii. 2. 3: i. 81–82. Cf. Story xxiii. 4. Text: N iii. 264–267.

After admonishing the king with this Stanza, the Teacher continued, "Great king, one ought to observe moderation in eating, for in moderate eating there is comfort." And admonishing him further, the Teacher pronounced the following Stanza,

> If a man be ever mindful, if he observe moderation in taking food,
> His sufferings will be but slight; he will grow old slowly, preserving his life.

The king was unable to memorize this Stanza. So the Teacher said to the king's nephew, Prince Good-looking, Sudassana, who stood near, "Memorize this Stanza." Sudassana asked the Teacher, "Reverend Sir, after I have memorized this Stanza, what shall I do with it?" The Teacher replied, "When the king eats his meal, just as he is about to take the last lump of boiled rice, you must recite this Stanza. The king will understand its purport and will immediately throw away that lump of rice. When it comes time to boil the rice for the king's next meal, you must fetch just as many grains of fresh rice as there were grains of boiled rice in that lump of rice." "Very well, Reverend Sir," replied Sudassana. So both evening and morning, when the king ate his meal, his nephew would recite that Stanza just as the king was about to take the last lump of boiled rice, and would fetch for his next meal just as many grains of fresh rice as there were grains of boiled rice in the lump of boiled rice which the king had thrown away. And every time the king heard that Stanza recited, [266] he gave away a thousand pieces of money in alms. The king contented himself with a pint-pot of boiled rice a day, never exceeding that amount. After a time he became cheerful and lean.

One day the king went to pay his respects to the Teacher, and having saluted the Teacher, said to him, "Reverend Sir, now I am happy. Once more I am able to follow the chase and to catch wild beasts and horses. I used to quarrel with my nephew. But recently, however, I gave my nephew my daughter, the Princess Vajirā, to wife. I have given her this village, that she may have a pool wherein to bathe. My quarrels with my nephew have ceased, and for this reason also I am happy. The other day a precious stone, the property of the royal household was lost; this has but recently returned to my hand, and for this reason also I am happy. Desiring to establish friendly relations with your disciples, I established the daughter of one of your kinsmen in our household, and for this reason also I am happy." The Teacher replied, "Great king, health is the greatest blessing one can ask for, contentment with whatever one has received is the great-

est wealth, confidence is the best of relatives. But there is no happiness that can be compared with Nibbāna." So saying, he pronounced the following Stanza,

> 204. Health is the greatest acquisition, contentment is the greatest wealth,
> Confidence is the best of relatives, Nibbāna is the greatest happiness.

XV. 7. BY RIGHTEOUSNESS MEN HONOR THE BUDDHA [1]

He who has tasted the sweetness of solitude. This religious instruction was given by the Teacher while he was in residence at Vesāli with reference to a certain monk. [267]

For when the Teacher said, "Monks, four months hence I shall pass into Nibbāna," seven hundred monks of his retinue were overwhelmed with fear, the Arahats experienced religious exaltation, while those who had not yet attained the Fruit of Conversion were unable to restrain their tears. [268] The monks gathered in little groups and went about consulting each other and asking, "What are we to do?"

Now a certain monk named Elder Tissa thought to himself, "If it be true that at the expiration of four months the Teacher will pass into Nibbāna, inasmuch as I am not yet free from the evil passions, it behooves me to win Arahatship while the Teacher yet remains alive." Accordingly he adopted the Four Postures and kept residence by himself, never associating with the other monks and never talking or conversing with any one. The monks said to him, "Brother Tissa, why do you act in this manner?" Tissa, however, paid no attention to what they said.

The monks therefore reported the matter to the Teacher, saying, "Reverend Sir, Elder Tissa has no affection for you." The Teacher caused Tissa to be summoned and asked him, "Tissa, why do you act in this manner?" When Tissa told the motive that actuated him, the Teacher applauded his conduct, saying, "Well done, Tissa." Then said the Teacher to the monks, "Monks, he only that is like Tissa has real affection for me. For though men honor me with perfumes and garlands, they honor me not. But they that practice the Higher and the Lower Law, they alone truly honor me." So saying, he pronounced the following Stanza,

[1] Cf. Stories xii. 10 and xxv. 4. Text: N iii. 267–269.

205. He who has tasted the sweetness of solitude and the sweetness of tranquillity,
Such an one is free from fear and free from sin, for he drinks the sweetness of the joy of the Law.

XV. 8. SAKKA MINISTERS TO THE BUDDHA[1]

It is a good thing to look upon the Noble. This religious instruction was given by the Teacher while he was in residence at Beḷuva village with reference to Sakka. [269]

For when the Tathāgata's Aggregate of Life was at an end and he was suffering from an attack of dysentery, Sakka king of gods became aware of it and thought to himself, "It is my duty to go to the Teacher and to minister to him in his sickness." Accordingly he laid aside his own body, three-quarters of a league in height, approached the Teacher, saluted him, and with his own hands rubbed the Teacher's feet. The Teacher said to him, "Who is that?" "It is I, Reverend Sir, Sakka." "Why did you come here?" "To minister to you in your sickness, Reverend Sir." "Sakka, to the gods the smell of men, even at a distance of a hundred leagues, is like that of carrion tied to the throat; [270] depart hence, for I have monks who will wait upon me in my sickness." "Reverend Sir, at a distance of eighty-four thousand leagues I smelt the fragrance of your goodness, and therefore came I hither; I alone will minister to you in your sickness." Sakka permitted no other so much as to touch with his hand the vessel which contained the excrement of the Teacher's body, but himself carried the vessel out on his own head. Moreover he carried it out without the slightest contraction of the muscles of his mouth, acting as though he were bearing about a vessel filled with perfumes. Thus did Sakka minister to the Teacher and departed only when the Teacher felt more comfortable.

The monks began a discussion, saying, "Oh, how great must be the affection of Sakka for the Teacher! To think that Sakka should lay aside such heavenly glory as is his, to wait upon the Teacher in his sickness! To think that he should carry out on his head the vessel containing the excrement of the Teacher's body, as though he were removing a vessel filled with perfumes, without the slightest contraction of the muscles of his mouth!" Hearing their talk, the Teacher said, "What say you, monks? It is not at all strange that Sakka

[1] Text: N iii. 269–272.

king of gods should cherish warm affection for me. For because of me this Sakka king of gods laid aside the form of Old Sakka, obtained the Fruit of Conversion, and took upon himself the form of Young Sakka. For once, when he came to me terrified with the fear of death, preceded by the celestial musician Pañcasikha,[1] and sat down in Indasāla Cave in the midst of the company of the gods, I dispelled his suffering by saying to him,

> Vāsava, ask me whatever question you desire in your heart to ask;
> I will answer whatever question you ask me.

"Having dispelled his suffering, I preached the Law to him. At the conclusion of the discourse fourteen crores of living beings obtained Comprehension of the Law, and Sakka himself, even as he sat there, obtained the Fruit of Conversion and became Young Sakka. Thus I have been a mighty helper to him, and it is not at all strange that he should cherish warm affection for me. For, monks, [271] it is a pleasant thing to look upon the Noble, and it is likewise a pleasant thing to live with them in the same place; but to have aught to do with simpletons brings suffering." So saying, he pronounced the following Stanzas,

206. It is a good thing to look upon the Noble, and to live with them is ever pleasant;
It would be pleasant, might one never look upon a simpleton at all.

207. For he who walks in the company of simpletons suffers a long time;
Living with simpletons, as with an enemy, always brings suffering;
Pleasant is it to live with the steadfast, even as is a meeting of kinsfolk.

Therefore,

208. One should follow the steadfast, the wise, the learned, the patient, the dutiful, the Noble;
One should follow so good and intelligent a man, as the moon follows the path of the stars.

[1] See *Dīgha*, 21: ii. 263–289.

BOOK XVI. OBJECTS OF AFFECTION, PIYA VAGGA

XVI. 1. MOTHER AND FATHER AND SON[1]

He who abandons himself to the distractions of this world. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to three religious. [273]

The story goes that in a certain household at Sāvatthi there was an only son, who was the darling and delight of his mother and father. One day some monks were invited to take a meal at the house, and when they had finished, they recited the words of thanksgiving. As the youth listened to the words of the Law, he was seized with a desire to become a monk, and straightway asked leave of his mother and father. They refused to permit him to do so. Thereupon the following thought occurred to him, "When my mother and father are not looking, I will leave the house and become a monk."

Now whenever the father left the house, he committed the son to the care of his mother, saying, "Pray keep him safe and sound;" and whenever the mother left the house, she committed the son to the care of the father. One day, after the father had left the house, the mother said to herself, "I will indeed keep my son safe and sound." So she braced one foot against one of the door-posts and the other foot against the other door-post, and sitting thus on the ground, began to spin her thread. The youth thought to himself, "I will outwit her and escape." So he said to his mother, "Dear mother, just remove your foot a little; I wish to attend to nature's needs." She drew back her foot and he went out. He went to the monastery as fast as he could, and approaching the monks, said, "Receive me into the Order, Reverend Sirs." [274] The monks complied with his request and admitted him to the Order.

When his father returned to the house, he asked the mother, "Where is my son?" "Husband, he was here but a moment ago." "Where can my son be?" thought the father, looking about. Seeing him nowhere, he came to the conclusion, "He must have gone to the monastery." So the father went to the monastery, and seeing his son

[1] Text: N iii. 273–276.

garbed in the robes of a monk, wept and lamented and said, "Dear son, why do you destroy me?" But after a moment he thought to himself, "Now that my son has become a monk, why should I live the life of a layman any longer?" So of his own accord, he also asked the monks to receive him into the Order, and then and there retired from the world and became a monk.

The mother of the youth thought to herself, "Why are my son and my husband tarrying so long?" Looking all about, she suddenly thought, "Undoubtedly they have gone to the monastery and become monks." So she went to the monastery and seeing both her son and her husband wearing the robes of monks, thought to herself, "Since both my son and my husband have become monks, what further use have I for the house-life?" And of her own accord, she went to the community of nuns and retired from the world.

But even after mother and father and son had retired from the world and adopted the religious life, they were unable to remain apart; whether in the monastery or in the convent of the nuns, they would sit down by themselves and spend the day chatting together. The monks and nuns were repelled by their conduct, and one day the monks told the Teacher what was going on. The Teacher sent for them and asked them, "Is the report true that you are doing this and that?" They replied in the affirmative. Then said the Teacher, "Why do you do so? This is not the proper way for monks and nuns to conduct themselves." "But, Reverend Sir, it is impossible for us to live apart." "From the time of retirement from the world, such conduct is highly improper; it is painful both to be deprived of the sight of those who are dear, and to be obliged to look upon that which is not dear; for this reason, whether persons or material things be involved, one should take no account either of what is dear or of what is not dear." So saying, the Teacher pronounced the following Stanzas,

209. He who abandons himself to the distractions of this world,
He who fails to apply himself to his religious duties,
He who abandons the real purpose of life, he who grasps at what is dear to him,
Such a man will come to envy him who applies himself to his religious duties. [275]

210. Never abide in the company of those who are dear or of those who are not dear;
It is painful, both to be deprived of the sight of those who are dear, and to be obliged to look upon those who are not dear.

211. Therefore hold nothing dear; for the loss of what is dear is an evil.
Fetters exist not for those to whom naught is either dear or not dear.

XVI. 2. THE BUDDHA COMFORTS THE AFFLICTED [1]

From thought of one that is dear. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain layman. [276]

The story goes that this layman, on losing his son, was so overwhelmed with grief that he went every day to the burning-ground and wept, being unable to restrain his grief. As the Teacher surveyed the world at dawn, he saw that the layman had the faculties requisite for Conversion. So when he came back from his alms-round, he took one attendant monk and went to the layman's door. When the layman heard that the Teacher had come to his house, he thought to himself, "He must wish to exchange the usual compliments of health and civility with me." So he invited the Teacher into his house, provided him with a seat in the house-court, and when the Teacher had taken his seat, approached him, saluted him, and sat down respectfully on one side.

At once the Teacher asked him, "Layman, why are you sad?" "I have lost my son; therefore am I sad," replied the layman. Said the Teacher, "Grieve not, layman. That which is called death is not confined to one place [277] or to one person, but is common to all creatures who are born into the world. Not one of the Elements of Being is permanent. Therefore one should not give himself up to sorrow, but should rather take a reasonable view of death, even as it is said, 'Mortality has suffered mortality, dissolution has suffered dissolution.'

" For wise men of old sorrowed not over the death of a son, but applied themselves diligently to meditation upon death, saying to themselves, 'Mortality has suffered mortality, dissolution has suffered dissolution.'" The layman asked the Teacher, "Reverend Sir, who were they that did this? When was it that they did this? Pray tell me about it." So to make the matter clear, the Teacher related the following Story of the Past: [2]

Even as a snake casts off his old skin, so a man casts off his own body and goes to the other world;
Even so fares his body, deprived of the capacity of enjoyment, when he is dead and gone.

The while his body burns, he hears not the lamentation of his kinsmen;
Therefore is it that I grieve not for him; he is gone whither it was his lot to go.

[1] This story is similar to the Introduction to *Jātaka* 354: iii. 162–168. Text: N iii. 276–278.

[2] *Jātaka* 354: 162–168.

When the Teacher had related in detail this Uraga Jātaka, found in the Fifth Book, he continued as follows, "In times past wise men did not do as you are doing on the death of a son. You have abandoned your wonted occupations, have deprived yourself of food, and spend your time in lamentation. Wise men of old did not so. On the contrary, they applied themselves diligently to meditation upon death, would not allow themselves to grieve, ate their food as usual, and attended to their wonted occupations. [278] Therefore grieve not at the thought that your dear son is dead. For whether sorrow or fear arises, it arises solely because of one that is dear." So saying, the Teacher pronounced the following Stanza,

> 212. From thought of one that is dear, arises sorrow;
> From thought of one that is dear, arises fear.
> He that is free from thought of dear ones neither sorrows nor fears.

XVI. 3. THE BUDDHA COMFORTS THE AFFLICTED[1]

From affection springs grief. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the female lay disciple Visākhā.

The story goes that Visākhā used to permit her son's daughter, a maiden named Dattā, to minister to the monks in her house when she was absent. After a time Dattā died. Visākhā attended to the deposition of her body, and then, unable to control her grief, went sad and sorrowful to the Teacher, and having saluted him, sat down respectfully on one side. Said the Teacher to Visākhā, "Why is it, Visākhā, that you sit here sad and sorrowful, with tears in your eyes, weeping and wailing?" [279] Visākhā then explained the matter to the Teacher, saying, "Reverend Sir, the girl was very dear to me and she was faithful and true; I shall not see the like of her again."

"But, Visākhā, how many inhabitants are there in Sāvatthi?" "I have heard you say, Reverend Sir, that there are seventy millions." "But suppose all these persons were as dear to you as was Dattā; would you like to have it so?" "Yes, Reverend Sir." "But how many persons die every day in Sāvatthi?" "A great many, Reverend Sir." "In that case it is certain that you would lack time to satisfy your grief; you would go about both by night and by day, doing nothing but wail." "Certainly, Reverend Sir; I quite understand." Then

[1] This story is derived from *Udāna*, viii. 8: 91–92. Text: N iii. 278–279.

said the Teacher, "Very well, do not grieve. For whether it be grief or fear, it springs solely from affection." So saying, the Teacher pronounced the following Stanza,

> 213. From affection springs grief; from affection springs fear.
> He that is free from affection neither sorrows nor fears.

XVI. 4. THE LICCHAVI PRINCES AND THE COURTEZAN[1]

From lust springs grief. This religious instruction was given by the Teacher while he was in residence at Pagoda Hall near Vesāli with reference to the Licchavi princes. [280]

The story goes that on a certain festival day, the Licchavi princes, adorned with adornments of the greatest possible variety, departed from the city to go to the pleasure garden. As the Teacher entered the city for alms, he saw them and addressed the monks, "Monks, just look at those Licchavi princes! Those of you who have never seen the Thirty-three Deities, take a look at those princes!" So saying, the Teacher entered the city.

On the way to the pleasure garden the princes saw a certain courtezan and took her with them. Becoming jealous of each other over the courtezan, they fell to fighting with each other and set flowing as it were a river of blood. Men laid them on frame-mattresses, lifted them up, and carried them off. After the Teacher had eaten his meal, he departed from the city.

When the monks saw the Licchavi princes thus borne along, they said to the Teacher, "Reverend Sir, early in the morning the Licchavi princes departed from the city adorned and beautified like gods. Now, however, all because of a single woman, they have come to this sad plight. Said the Teacher, "Monks, whether sorrow or fear arises, it arises solely because of lust." So saying, he pronounced the following Stanza,

> 214. From lust springs grief; from lust springs fear.
> He that is free from lust neither sorrows nor fears.

[1] Text: N iii. 279–280.

XVI. 5. THE GOLDEN MAIDEN[1]

From love springs grief. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Anitthigandha Kumāra. [281]

Anitthigandha, we are told, passed from the World of Brahmā and was reborn in Sāvatthi in a family possessed of great wealth. From the day of his birth he refused to go near a woman; if a woman took him in her arms, he would scream; when they suckled him, they concealed the breast from him with a pillow. When he reached manhood, his mother and father said to him, "Son, we wish to arrange a marriage for you." The youth replied, "I have no use for a woman." Time and again they asked him, and time and again he refused. Finally he caused five hundred goldsmiths to be brought before him, ordered a thousand nikkhas of ruddy gold to be given to them, and caused them to make a solid image of beaten gold in the form of a woman of surpassing beauty.

Once more his mother and father said to him, "Son, if you refuse to marry, the family line will not continue; let us bring you home a maiden to wife." The youth replied, "Very well, if you will bring me such a maiden as that, I will do your bidding." So saying, he pointed to the image of gold. So his mother and father summoned several noted Brahmans and sent them forth, saying, "Our son possesses great merit; there must certainly be a maiden who wrought works of merit with him. Take this image of gold with you, go abroad, and bring back with you a maiden of equal beauty." "Agreed," said the Brahmans, and they traveled from place to place until they came to the city Sāgala in the kingdom of Madda.

Now there lived in this city a certain maiden about sixteen years old, and she was exceedingly beautiful. Her mother and father had provided apartments for her on the topmost floor of a seven-storied palace. The Brahmans [282] set the golden image down by the side of the road leading to the bathing-place, and themselves sat down on one side, thinking, "If a maiden as beautiful as this image lives

[1] The materials for this story appear to have been drawn mainly from *Jātakas* 263: ii. 328; 507: iv. 469; 328: iii. 93–94; and 531: v. 282–285. Cf. also *Thera-Gāthā Commentary*, cclxi; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Mahā Kassapa*; and *Tibetan Tales*, ix: 186–205. All of these stories, except *Jātakas* 263 and 507, turn on the motif of the Golden Maiden. Text: N iii. 281–284.

here, people will say on seeing it, 'This image is as beautiful as the daughter of the So-and-so family.'"

Now the nurse of that maiden bathed her charge, and having so done, herself also desiring to bathe, set out for the bathing-place on the river. When she saw that image, she thought to herself, "That is my own daughter!" And she said to the image, "You are a miscreant! Only a moment ago, I bathed you and left the house, but you got here before me." Forthwith she struck the image with her hand. Perceiving that what she had struck was hard and solid, she said to herself, "I thought this was my own daughter; pray what can this be?" Then the Brahmans asked her, "Woman, does your daughter look like this image?" "What does this image amount to, compared with my daughter?" "Well then, show us your daughter."

The nurse accompanied the Brahmans to the house and told her mistress and master. The mistress and master of the household exchanged friendly greetings with the Brahmans, and then caused their daughter to come down and stand on the lower floor of the palace beside the golden image. So great was the beauty of the maiden, that the image no longer seemed beautiful. The Brahmans gave them the image, took the maiden, and went and informed the mother and father of Anitthigandha Kumāra. Delighted at heart, they said to the Brahmans, "Go fetch this maiden hither with all speed." So saying, they sent them forth with rich offerings.

When Anitthigandha Kumāra heard the report that a maiden had been found yet more beautiful than the golden image, desire arose within him at the mere hearing of the report. Said he, "Let them fetch the maiden hither with all speed." [283] The maiden entered a carriage, but so delicate was she that as she was being conveyed along the road, the jolting of the carriage gave her cramps, and then and there she died. The youth asked repeatedly, "Has she arrived? Has she arrived?" So great, in fact, was the ardor he betrayed by his questions, that they did not immediately tell him what had happened, but put him off from day to day. After a few days, however, they told him what had really happened. Thereupon he exclaimed, "Alas, to think that I should have failed to meet so beautiful a woman!" Profound melancholy came over him, and he was overwhelmed with grief and pain as by a mountain.

The Teacher, seeing that he was ripe for Conversion, stopped at the door of his house on his round for alms. His mother and father invited the Teacher to enter and showed him every attention. At

the conclusion of the meal the Teacher asked, "Where is Anitthigandha Kumāra?" "He refuses to eat, Reverend Sir, and keeps to his room." "Summon him hither." Anitthigandha came, saluted the Teacher, and sat down on one side. Said the Teacher, "Youth, you seem to be very sad." "Yes, Reverend Sir," replied the youth; "a most beautiful woman just died upon the road, and the news of her death has made me very sad; so great is my sadness that even my food does not agree with me." Then said the Teacher to him, "But, youth, do you know the cause of the intense sorrow which has afflicted you?" "No, Reverend Sir, I do not." "Youth, because of love, intense sorrow has come upon you; sorrow and fear both spring from love." So saying, the Teacher pronounced the following Stanza,

> 215. From love springs sorrow; from love springs fear.
> He that is free from love neither sorrows nor fears. [284]

At the conclusion of the lesson Anitthigandha Kumāra was established in the Fruit of Conversion.

XVI. 6. SET NOT YOUR HEART ON WORLDLY POSSESSIONS [1]

From desire springs sorrow. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman.

The story goes that this Brahman, who was a holder of false views, went one day to the bank of the river to clear his field. The Teacher, seeing that he was ripe for Conversion, went to the place where he was. The Brahman, although he saw the Teacher, paid him no mark of respect, but remained silent. The Teacher was the first to speak and said, "Brahman, what are you doing?" "Clearing my field, Sir Gotama." The Teacher said no more and went his way. On the following day the Brahman went to plow his field. The Teacher went to him and asked, "Brahman, what are you doing?" "Plowing my field, Sir Gotama." The Teacher, hearing his reply, went his way. On several days in succession the Teacher went to the Brahman and asked the same question. Receiving the answers, "Sir Gotama, I am planting my field, I am weeding my field, I am guarding my field," the Teacher went his way. One day the Brahman said to the Teacher,

[1] Text: N iii. 284–286.

"Sir Gotama, you have been coming here ever since I cleared my field. If my crop turns out well, I will divide with you. I will not myself eat without giving to you. Henceforth you shall be my partner."

As time went on, his crop prospered. [285] One day he said to himself, "My crop has prospered; to-morrow I will set the reapers to work." So he made ready for the reaping. But a severe rain-storm raged that night and beat down all his crops; the field looked as if it had been cut clean. The Teacher, however, knew from the very first that his crop would not prosper. Early in the morning the Brahman said to himself, "I will go look at my field." But when he reached the field and saw that it had been swept clean, he thought with deep grief, "The monk Gotama has visited this field from the day when I first cleared it, and I have said to him, 'If this crop of mine prospers, I will divide with you. I will not myself eat without giving to you. Henceforth you shall be my partner.' But the desire of my heart has not been fulfilled." And he refused to eat and took to his bed.

Now the Teacher stopped at the door of his house. When the Brahman heard that the Teacher had arrived, he said, "Bring my partner in and give him a seat here." His servants did so. When the Teacher had taken his seat, he asked, "Where is the Brahman?" "He is lying in his room." "Summon him." When the Brahman had come in response to the summons and had seated himself on one side, the Teacher said to him, "What is the matter, Brahman?" "Sir Gotama, you have visited me from the day when I first cleared my field, and I have said to you, 'If my crop prospers, I will divide with you.' But the desire of my heart has not been fulfilled. Therefore sorrow has come upon me, and my food no longer agrees with me." Then said the Teacher to him, "But, Brahman, do you know from what cause sorrow has come upon you?" "No, Sir Gotama, that know I not. But you know." The Teacher replied, "Yes, Brahman. Whether sorrow or fear arises, it arises solely from desire." So saying, he pronounced the following Stanza, [286]

216. From desire springs sorrow; from desire springs fear.
He that is free from desire neither sorrows nor fears.

XVI. 7. KASSAPA WINS A BASKET OF CAKES[1]

If a man possess the power to discern between good and evil. This religious instruction was given by the Teacher while he was in residence at Veḷuvana, as he walked by the way, with reference to fifty youths.

For one day, on the occasion of a certain festival, as the Teacher, accompanied by the Eighty Chief Elders and a retinue of five hundred monks, was entering Rājagaha for alms, he saw five hundred youths with baskets of cakes on their shoulders come out of the city on their way to a pleasure garden. When they saw the Teacher, they saluted him and continued on their way without so much as saying to a single monk, "Have a cake." When they had gone, the Teacher said to the monks, "Monks, should you not like to eat some cakes?" "Reverend Sir, where are any cakes?" "Do you not see those youths passing by with baskets of cakes on their shoulders?" "Reverend Sir, such youths as they never give cakes to anybody." "Monks, although these youths have not invited you or me to share their cakes, yet a monk, the owner of the cakes, follows in the rear. You must eat some cakes before you go on." [287] Now the Buddhas cherish no sentiments of ill-will or hatred towards any man; therefore the Teacher spoke thus. And having thus spoken, he went with the Congregation of Monks, and sat down at the foot of a certain tree in the shade.

When the youths saw Elder Kassapa the Great following in the rear, they immediately took a liking to him. In fact their bodies were pervaded with a thrill of pleasure at seeing him. Forthwith they set down their baskets, saluted the Elder with the Five Rests, held up the cakes, baskets and all, and saluting the Elder, said to him, "Have some cakes, Reverend Sir." In reply the Elder said to them, "Here is the Teacher with the Congregation of Monks, sitting at the foot of a tree. Take your offerings and go and divide with the Congregation of Monks." "Very well, Reverend Sir," replied the youths. So turning around, they went back with the Elder, gave the Elder cakes, stood on one side watching him, and at the end of the repast, gave him water. The monks were offended and said, "These youths have shown favoritism in giving alms; they never asked either the Supremely Enlightened One or the Chief Elders

[1] Text: N iii. 286–288.

to accept alms, but when they saw the Elder Kassapa the Great, they took their baskets and went and offered him cakes." The Teacher, hearing their words, said, "Monks, a monk like my son Kassapa the Great is dear to gods and men alike; such a man they delight to honor with the Four Requisites." So saying, he pronounced the following Stanza,

217. If a man possess the power to discern between good and evil,
If he abide steadfast in the Law, if he speak the truth,
If he perform faithfully his own duties, he will be held dear by the multitude.

XVI. 8. THE ELDER WHO HAD ATTAINED THE FRUIT OF THE THIRD PATH [1]

If a man desire the Ineffable. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Elder who had attained the Fruit of the Third Path. [288]

For one day the co-residents of this Elder asked him the following question, "But, Reverend Sir, have you attained Specific Attainment?" The Elder thought, "Even laymen are able to attain the Fruit of the Third Path; so soon as I attain Arahatship, I will talk with them." Therefore, because of embarrassment, he said nothing. Shortly afterwards he died and was reborn in the Heaven of the Pure Abode. Thereupon his fellow-monks wept and lamented. And going to the Teacher, they saluted him and sat down on one side, weeping and lamenting. [289]

The Teacher asked them, "Monks, why are you weeping?" "Our preceptor is dead, Reverend Sir." "Never mind, monks, grieve not; this is an eternal Law." "Yes, Reverend Sir, we too know that. But we asked our preceptor whether or not he had attained Specific Attainment, and he died without giving us an answer. That is why we are so distressed." Said the Teacher, "Monks, be not troubled. Your preceptor had attained the Fruit of the Third Path and thought, 'Even laymen are able to attain the Fruit of the Third Path. So soon as I attain Arahatship, I will tell them.' It was because of embarrassment that he said nothing. When he died, he was reborn in the Pure Abode. Cheer up, monks; your preceptor had freed his heart from

[1] Text: N iii. 288–290.

attachment to the Five Lusts." So saying, the Teacher pronounced the following Stanza,

218. If a man desire the Ineffable, if his heart thrill with desire for the Ineffable,
If his heart be free from attachment to the Five Lusts, he is called One Bound Up-stream.

XVI. 9. NANDIYA ATTAINS HEAVENLY GLORY[1]

When a man who has long been absent. This religious instruction was given by the Teacher while he was in residence at Isipatana with reference to Nandiya. [290]

The story goes that at Benāres lived a youth named Nandiya, son of a family endowed with faith. He was all that his mother and father wished him to be, faithful, believing, a servitor of the Order. When he came of age, his mother and father desired that he should marry his maternal uncle's daughter Revatī, who lived in the house opposite. But Revatī was an unbeliever and was not accustomed to give alms, and therefore Nandiya did not wish to marry her. So Nandiya's mother said to Revatī, "Dear daughter, smear the floor neat and sweet in this house where the Congregation of Monks are to sit, prepare seats, set stands in their proper places, and when the monks arrive, take their bowls, invite them to sit down, and strain water for them with a straining-cup; when they have finished their meal, wash their bowls. If you will so do, you will win the favor of my son." Revatī did so. Nandiya's mother said to her son, "Revatī is now patient of admonition." Nandiya then gave his consent, the day was set, and they were married. [291]

Said Nandiya to his wife, "If you will minister faithfully to the Congregation of Monks and to my mother and father, on this condition you will be privileged to dwell in this house; therefore be heedful." "Very well," said Revatī, promising to do so. In a few days she learned to conduct herself like a true believer. She rendered true obedience to her husband, and in the course of time gave birth to two sons. When Nandiya's mother and father died, she became sole mistress of the household. Nandiya, having come into great wealth

[1] From this story is derived *Vimāna-Vatthu Commentary*, v. 2: 220–221. *Vv. cm.* 220^{4}–221^{35} is almost word for word the same as *Dh. cm.* iii. 290^{10}–293^{7}. *Vv. cm.* 222–229 is lacking in *Dh. cm.* Cf. *Peta-Vatthu Commentary*, iv. 4: 257. Text: N iii. 290–294.

on the death of his mother and father, established alms for the Congregation of Monks, and likewise established at the door of his house regular distribution of cooked food to poor folk and travelers. Somewhat later, after hearing the Teacher preach the Law, considering within himself the blessings which would accrue to him through the gift of a dwelling to the monks, he caused a quadruple hall, furnished with four chambers, to be erected at the Great Monastery of Isipatana. And having caused beds and couches to be spread, presented this dwelling to the Congregation of Monks presided over by the Buddha, giving alms, and pouring Water of Donation into the right hand of the Tathāgata. As the Water of Donation fell into the right hand of the Teacher, there arose in the World of the Thirty-three a celestial mansion extending twelve leagues in all directions, a hundred leagues high, made of the seven kinds of jewels, and filled with celestial nymphs.

One day when Elder Moggallāna the Great went on a pilgrimage to the World of the Gods, he stopped near this palace and asked some deities who approached him, "Through whose merit came into existence this celestial mansion filled with a company of celestial nymphs?" Then those deities informed him who was lord of the mansion, saying, "Reverend Sir, a householder's son named Nandiya [292] caused a monastery to be erected at Isipatana and gave it to the Teacher, and through his merit this celestial mansion came into existence." Thereupon the company of celestial nymphs descended from that palace and said to the Elder, "Reverend Sir, we would be the slaves of Nandiya. Although we have been reborn here, we are exceedingly unhappy because we do not see him; pray tell him to come here. For putting off human estate and taking the estate of a deity, is like breaking a vessel of clay and taking a vessel of gold."

The Elder departed thence, and approaching the Teacher, asked him, "Reverend Sir, is it true that while men yet remain in the world of men, they attain heavenly glory as the fruit of the good works which they have performed?" The Teacher replied, "Moggallāna, you have seen with your own eyes the heavenly glory which Nandiya has attained in the World of the Gods; why do you ask me such a question?" Said the Elder, "Then it is really true, Reverend Sir!" Said the Teacher, "Moggallāna, why do you talk thus? If a son or a brother who has long been absent from home, returns from his absence, whoever at the village-gate sees him hurries home and says, 'So-and-so is back.' And straightway his kinsfolk, pleased and delighted, will

hasten forth and greet him, saying, 'Dear friend, you have returned at last!' Even so, when either a woman or a man who has done works of merit here, leaves this world and goes to the next, the heavenly deities take presents of ten sorts [293] and go forth to meet him and to greet him, saying, 'Let me be first! let me be first!'" So saying, the Teacher pronounced the following Stanzas,

219. When a man who has long been absent, returns safely from afar,
Kinsfolk and friends and well-wishers greet him on his return.

220. Just so, when a man who has done good deeds goes from this world to the next,
The good deeds he has performed receive him even as kinsfolk receive a dear friend who has returned home.[1]

[1] The *Vimāna-Vatthu Commentary* goes on to say (pp. 222–229) that Nandiya, after a life devoted to almsgiving, died and was reborn in the World of the Thirty-three; and that Revatī, on the death of her husband, stopped the gifts of alms, abused the monks, and was cast alive into Hell.

BOOK XVII. ANGER, KODHA VAGGA

XVII. 1. HOW ANGER MARRED A MAIDEN'S LOOKS[1]

One should put away anger. This religious instruction was given by the Teacher while he was in residence at Banyan Grove with reference to the Khattiya maiden Rohiṇī. [295]

1 a. The maiden with blotches on her face

The story goes that once upon a time Venerable Anuruddha went with his retinue of five hundred monks to Kapilavatthu. When the Elder's kinsfolk heard that he had arrived, all except the Elder's sister, a maiden named Rohiṇī, went to the monastery where the Elder was in residence and paid their respects to him. The Elder asked his kinsfolk, "Where is Rohiṇī?" "At home, Reverend Sir." "Why did she not come here?" "Reverend Sir, she is suffering from an eruption of the skin, and on this account was ashamed to come." The Elder caused her to be summoned, saying, "Summon her immediately." Rohiṇī fastened a covering of cloth about her face and went to the Elder.

When she came into his presence, the Elder asked her, "Rohiṇī, why did you not come here before?" "Reverend Sir, I am suffering from an eruption of the skin, and on this account I was ashamed to come." "But ought you not to perform works of merit?" "What can I do, Reverend Sir?" "Cause an assembly-hall to be erected." [296] "What funds have I to use for this purpose?" "Have you not a set of jewels?" "Yes, Reverend Sir, I have." "How much did it cost?" "It must have cost ten thousand pieces of money." "Well then, spend this in building an assembly-hall." "Who will build it for me, Reverend Sir?" The Elder looked at her kinsfolk who stood near and said, "This shall be your duty." "But, Reverend Sir, what will you do?" "I shall stay right here; therefore bring her the building materials." "Very well, Reverend Sir," said they, and brought them.

The Elder superintended the arrangements for the erection of the

[1] Text: N iii. 295–299.

assembly-hall. Said he to Rohiṇī, "Cause an assembly-hall two stories in height to be erected and as soon as the planks are put in place above, you take your stand below, sweep constantly, prepare seats, and keep the water-vessels filled with water." "Very well, Reverend Sir," replied Rohiṇī. So she spent her set of jewels in the erection of an assembly-hall two stories in height. As soon as the planks were put in place above, she took her stand below, swept, and performed the other duties, and monks sat therein constantly. Even as she swept the assembly-hall, the eruption subsided.

When the assembly-hall was completed, she invited the Congregation of Monks presided over by the Buddha; and when the Congregation of Monks presided over by the Buddha had taken their seats, filling the assembly-hall, she offered them choice food, both hard and soft. When the Teacher finished his meal, he asked, "Whose is this offering?" "Your sister Rohiṇī's, Reverend Sir." "But where is she?" "In the house, Reverend Sir." "Summon her." She was unwilling to go. But in spite of her unwillingness, the Teacher caused her to be summoned all the same. When she had come [297] and saluted him and taken her seat, the Teacher said to her, "Rohiṇī, why did you not come before?" "Reverend Sir, I was suffering from an eruption of the skin and was ashamed to come." "But do you know the reason why this eruption of the skin broke out on your body?" "No, Reverend Sir, I do not." "It was because of anger that this eruption of the skin broke out on your body." "Why, Reverend Sir, what did I do?" "Well then, listen," said the Teacher. So saying, he told her the following

1 b. Story of the Past: The jealous queen and the nautch-girl

In times long past, the chief consort of the king of Benāres took a dislike to one of the king's nautch-girls and said to herself, "I will make her suffer." So she procured a number of large ripe scabs, reduced them to powder, and summoning that nautch-girl to her, contrived secretly to place the powdered scabs in her bed and cloak and her goats' hair coverlet. Then, as if in fun, she sprinkled some of the powder on her body. Immediately the girl's body became covered with pimples and boils so as to have a horridly angry look, and she went about scratching herself. When she lay down on her bed, there too the powdered scabs ate her up, and she suffered yet harsher pain. The chief consort at that time was Rohiṇī. **End of Story of the Past.**

When the Teacher had related this Story of the Past, he said, "Rohiṇī, that was the evil deed which you committed at that time. Anger or jealousy, however slight, is always unbecoming." So saying, he pronounced the following Stanza,

221. One should put away anger; one should utterly renounce pride; one should overcome every attachment.
He who clings not to Name and Form, and is free from attachment, is not beset with pain. [298]

At the conclusion of the lesson many obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Rohiṇī also was established in the Fruit of Conversion, and at that moment her body took on a golden hue.

1 c. Sequel: The celestial nymph

Rohiṇī passed from that state of existence and was reborn in the Abode of the Thirty-three at the meeting-point of the boundaries of four deities. Fair to look upon was she, and possessed of the perfection of beauty. When the four deities looked upon her, desire arose within them, and they began to quarrel over her, saying, "She was reborn within my boundary, she was reborn within my boundary." Finally they went to Sakka king of gods and said to him, "Sire, a dispute has arisen among us over this nymph; decide the dispute for us." When Sakka looked at the nymph, desire arose within him also. Said he, "What manner of thoughts have arisen within you since you saw this nymph?" The first deity said, "As for me, the thoughts which have arisen within me have no more been able to subside than a battle-drum." The second said, "My thoughts have run wild like a mountain torrent." [299] The third said, "From the time I first saw this nymph, my eyes have popped out like the eyes of a crab." The fourth said, "My thoughts have no more been able to stand still than a banner raised on a shrine." Then Sakka said to them, "Friends, as for you, your thoughts are on fire. For my part, if I can have this nymph, I can live, but if I cannot have her, I shall surely die." The deities replied, "Great king, there is no need of your dying." So saying, they yielded the nymph to Sakka and went their way. She was Sakka's darling and delight. If she ever said, "Let us go engage in such and such sport," he could not refuse her.

XVII. 2. THE TREE-SPIRIT AND THE MONK[1]

Whoever controls his anger when it is aroused. This religious instruction was given by the Teacher while he was in residence at Aggāḷava Shrine with reference to a certain monk.

For after the Teacher had given permission to the Congregation of Monks to lodge without the walls of the monastery, and while the treasurer of Rājagaha and others were busy providing such lodgings, a certain monk of Āḷavi decided to build himself a lodging, and seeing a tree which suited him, [300] began to cut it down. Thereupon a certain spirit who had been reborn in that tree, and who had an infant child, appeared before the monk, carrying her child on her hip, and begged him not to cut down the tree, saying, "Master, do not cut down my home; it will be impossible for me to take my child and wander about without a home." But the monk said, "I shall not be able to find another tree like this," and paid no further attention to what she said.

The tree-spirit thought to herself, "If he but look upon this child, he will desist," and placed the child on a branch of the tree. The monk, however, had already swung his axe, was unable to check the force of his upraised axe, and cut off the arm of the child. Furious with anger, the tree-spirit raised both her hands and exclaimed, "I will strike him dead." In an instant, however, the thought came to her, "This monk is a righteous man; if I kill him, I shall go to Hell. Moreover, if other tree-spirits see monks cutting down their own trees, they will say to themselves, 'Such and such a tree-spirit killed a monk under such circumstances,' and will follow my example and kill other monks. Besides, this monk has a master; I will therefore content myself with reporting this matter to his master."

Lowering her upraised hands, she went weeping to the Teacher, and having saluted him, stood on one side. Said the Teacher, "What is the matter, tree-spirit?" The tree-spirit replied, "Reverend Sir, your disciple did this and that to me. I was sorely tempted to kill him, but I thought this and that, refrained from killing him, and came here." So saying, she told him the story in all its details. When the Teacher heard her story, [301] he said to her, "Well done, well done,

[1] This story is derived from the *Vinaya, Pācittiya,* xi. 1: iv. 34. Text: N iii. 299–302.

spirit! you have done well in holding in, like a swift-speeding chariot, your anger when it was thus aroused." So saying, he pronounced the following Stanza,

> 222. Whoever controls his anger like a swift-speeding chariot, when it is aroused,—
> Him I call a charioteer; other folk are merely holders of reins.

At the conclusion of the lesson the tree-spirit was established in the Fruit of Conversion; the assembled company also profited by it.

But even after the tree-spirit had obtained the Fruit of Conversion, she stood weeping. The Teacher asked her, "What is the matter, tree-spirit?" "Reverend Sir," she replied, "my home has been destroyed; what am I to do now?" Said the Teacher, "Enough, tree-spirit; be not disturbed; I will give you a place of abode." With these words he pointed out near the Perfumed Chamber at Jetavana a certain tree from which a tree-spirit had departed on the preceding day and said, "In such and such a place is a tree which stands by itself; enter therein." Accordingly the tree-spirit entered into that tree. Thenceforth, because the tree-spirit had received her place of abode as a gift from the Buddha, although spirits of great power [302] approached that tree, they were unable to shake it. The Teacher took this occasion to lay down and enjoin upon the monks the observance of the precept regarding the injuring of plants and trees.

XVII. 3. THE POOR MAN AND HIS DAUGHTER[1]

One should overcome anger with kindness. This religious instruction was given by the Teacher while he was in residence at Veḷuvana, after he had eaten a meal at the house of Uttarā, with reference to the female lay disciple Uttarā. The story in due sequence is as follows:

3 a. Puṇṇa acquires merit

The story goes that there was a poor man in Rājagaha named Puṇṇa, who made a living by working for hire for the treasurer Sumana. Puṇṇa had a wife, and a daughter named Uttarā, both of whom were servants in the treasurer's household. Now one day they made a proclamation in Rājagaha, "For seven days let everyone make holi-

[1] From this story is derived *Vimāna-Vatthu Commentary*, i. 15: 62–69. *Vv. cm.* 63^{2}–69^{26} is almost word for word the same as *Dh. cm.* iii. 302^{10}–313^{12}. Cf. *Aṅguttara Commentary* on *Etadagga Vagga, Story of Uttarā.* This story is referred to at *Milindapañha*, 115^{13}, 291^{9-11}. For the story of Sirimā's death, see Story xi. 2. Text: N iii. 302–314.

day in Rājagaha." The treasurer Sumana heard this proclamation; and when Puṇṇa came to him early the following morning, he addressed him, saying, "My man, our servants want to make holiday; will you make holiday, or will you work for hire?" Puṇṇa replied, "Master, a holiday is for the rich; I have not even enough rice in my house for to-morrow's porridge; what business have I making holiday? I will take my oxen and go plow." "Very well, take your oxen and go plow." So Puṇṇa took a strong pair of oxen and a plow and went home and said to his wife, "My dear wife, the citizens are making holiday, but I am so poor that I shall be obliged to work for hire; to-day when you bring me my meal, just cook me twice my usual allowance of rice." [303] So saying, he went to the field.

On that very day the Elder Sāriputta arose from a Trance of Cessation which had lasted seven days, and considered within himself, "On whom shall I bestow my blessing to-day?" Perceiving that Puṇṇa had entered the Net of his Knowledge, he considered further, "Has he faith and will he be able to entertain me?" Perceiving that Puṇṇa had faith, that he would be able to entertain him, and that he would thereby obtain a rich reward, the Elder took bowl and robe, went to the field where Puṇṇa was plowing, took his stand on the bank of a pit, and gazed earnestly at a certain bush. When Puṇṇa saw the Elder, he left his plow, saluted the Elder with the Five Rests, and said to him, "You must have need of a tooth-stick." And preparing a tooth-stick for the Elder, he gave it to him. Thereupon the Elder drew from under the folds of his robe his bowl and water-strainer and gave them to Puṇṇa. "He must wish some water," thought Puṇṇa. So taking the water-strainer, he strained water and gave it to the Elder. Thought the Elder, "This man lives in the last house of all. If I go to the door of his house, his wife will not be able to see me; therefore I will wait right here until she sets out on the road with his meal." So the Elder waited right there a little while, and when he perceived that she had set out on the road, he started off in the direction of the city.

The poor man's wife saw the Elder on the road and thought to herself, "Once when I had alms to give, [304] I did not see the Elder; and once again when I saw the Elder, I had not alms to give. To-day, however, I not only see the Elder, but also have alms to give. Will he give me his blessing?" Thereupon she set down the jar of rice, saluted the Elder with the Five Rests, and said to him, "Reverend Sir, consider not whether this is coarse food or fine food, but bestow

a blessing on your servant." The Elder held out his bowl. The woman held the jar with one hand and with the other hand took the boiled rice out of the jar and gave it to the Elder. When she had given him half of the rice, the Elder said, "Enough!" So saying, he covered the bowl with his hand. Said the woman, "Reverend Sir, one portion cannot be divided into two parts. Bestow not a blessing on your servant in this present life, but bestow a blessing upon her in the life to come. I desire to give you all without reserve." So saying, she emptied all of the rice in the Elder's bowl and made the following Earnest Wish, "May I be a partaker of the Law you have yourself beheld." "So be it," said the Elder. Remaining standing, he pronounced the words of thanksgiving. Then seating himself in a pleasant place where there was water, he ate his meal. The woman turned back, sought fresh rice, and boiled it.

Puṇṇa plowed half a karīsa of land, and then, unable longer to endure hunger, he unyoked his oxen and went and sat down in the shade of a certain tree, watching the road. As his wife came along with her husband's meal of boiled rice, she saw him, and thought to herself, "There is my husband, overcome with hunger, sitting beside the road, watching for me. If [305] he upbraids me, saying, 'You have tarried too long,' and strikes me with the handle of his whip, that which I have done will go for naught; I will therefore speak first." So she said to him, "Husband, have patience to-day for once, and do not bring to naught that which I have done. Early in the morning I set out to bring you your rice; but on the way, seeing the Captain of the Faith, I gave him your rice. Having so done, I went back home and boiled more rice; now I have returned. Husband, be well content." "What say you, wife?" asked Puṇṇa. On hearing her explanation repeated the second time, he said to her, "Wife, you did well to give my rice to the noble Elder. I also gave him a toothstick and water for rinsing the mouth early this very morning." With contented heart, rejoicing at the words he had heard, weak because he had not eaten since sunrise, he laid his head on her lap and fell asleep.

Now the piece he had plowed early in the morning, with its well-broken-up soil, all turned to ruddy gold, and was bright as a heap of Kaṇikāra flowers. Puṇṇa woke up, looked at the piece, and said to his wife, "My dear wife, this piece which I plowed looks to me as if it had turned to gold. Are my eyes deceiving me just because I have had nothing to eat since early sunrise?" "Husband, to me too it

looks just the same way." Puṇṇa arose, went to the field, and taking a lump of earth in his hand, he struck the handle of the plow with it, whereupon he perceived that it was solid gold. [306] "Oh," he exclaimed, "this very day is manifested the fruit of the alms given to the noble Captain of the Faith! But it will be impossible for us to conceal so much wealth and to make use of it ourselves." So he filled with gold the dinner-basket his wife had brought, and going to the royal palace, as soon as the king was ready to receive him, he entered and paid obeisance to the king.

"What is it, my man?" asked the king. "Your majesty," replied Puṇṇa, "to-day all the ground I have plowed stands covered with gold. Should not orders be given to haul it to the palace?" "Who are you?" "Puṇṇa is my name." "But what did you do to-day?" "Early in the morning I gave the Captain of the Faith a toothstick and water for rinsing the mouth; likewise my wife gave him the boiled rice which she was bringing to me." When the king heard this he exclaimed, "This very day is manifested the fruit of the alms which you gave to the Captain of the Faith. Friend, what shall I do?" "Send several thousand carts and have the gold hauled to the palace." The king sent the carts.

As the king's men gathered up the gold, they said, "This is the property of the king." Thereupon every particle of gold they took into their hands turned to earth once more. They went and reported the matter to the king. The king asked them, "What did you say when you gathered up the gold?" "Your majesty," replied the men, "we said that the gold was your property." "My men," replied the king, "who am I? Go [307] and say, 'This is the property of Puṇṇa.' Then gather up the gold." The king's men did as they were told. Immediately every particle they took into their hands turned to gold once more. They hauled all of this gold to the palace-court and heaped it up in a pile; the pile was eighty cubits high.

The king ordered the citizens to assemble and asked them, "Is there anyone in this city who possesses so much gold as this?" "No, your majesty, there is not." "What should be given to him?" "The treasurer's parasol, your majesty." Said the king, "Let his name be Treasurer Great-Wealth, Treasurer Bahudhana." So the king gave him the treasurer's parasol and bestowed all this great wealth upon him.

Then said Puṇṇa to the king, "Your majesty, all this time we have lived in other people's houses; give us a place to live in." The king

pointed to the site of the former treasurer's house and said, "Well, look,—you notice a thicket growing over there. Have that thicket cleared and a house built for yourself there." In a few days Puṇṇa built him a house in this place. When the house was finished, he gave a festival in honor of the opening of the house and a festival in honor of the raising of the parasol simultaneously; and for the space of seven days he gave alms to the Congregation of Monks presided over by the Buddha. In pronouncing the words of thanksgiving, the Teacher preached the Law in orderly sequence. At the conclusion of his discourse, the treasurer Puṇṇa and his wife and his daughter Uttarā, all three, obtained the Fruit of Conversion.

After a time the treasurer of Rājagaha selected the daughter of the treasurer Puṇṇa to be the wife of his own son. "I will not give her," said Puṇṇa. Said the treasurer of Rājagaha, "Do not act in this manner. All this time you have dwelt near us, [308] and now you have obtained great wealth and high position. Give your daughter to be the wife of my son." But Puṇṇa said to himself, "He is a heretic, and my daughter cannot live without the Three Jewels. I will not give him my daughter." Many noble youths, treasurers and accountants and others who held high office, sought to persuade him to reconsider his decision, saying, "Do not break off friendly relations with him; give him your daughter." Finally he accepted their advice, and on the day of full moon of the month Āsāḷhi, gave him his daughter.

3 b. Uttarā and Sirimā

From the day Uttarā went to the house of her husband, she was no longer privileged to approach a monk or a nun, or to give alms, or to listen to the Law. When two months and a half had thus passed, she asked the women-servants who waited upon her, "How much of the rainy season still remains?" "Half a month, your ladyship." So Uttarā sent the following message to her father, "Why have they thrown me into such a prison? It would be far better to put a brand on me and proclaim me a common wench, than to give me over to such an unbelieving household as this. From the day I first entered this house, I have not so much as seen a monk, nor have I had the opportunity to perform a single work of merit."

When her father received this message, he expressed displeasure, saying, "Oh, how unhappy my daughter is!" And he sent fifteen thousand pieces of money to his daughter, together with the following

message, "There is a courtezan in this city named Sirimā, who receives a thousand pieces of money a night. With this money have her brought to your husband's house and install her as your husband's mistress. Then you can devote your time to the performance of good works." [309]

So Uttarā caused Sirimā to be summoned to her house and said to her, "Friend, take this money and minister to your friend during the coming fortnight." "Very well," replied Sirimā, consenting to the bargain. So Uttarā took Sirimā to her husband. When Uttarā's husband saw Sirimā, he asked, "What does this mean?" Uttarā replied, "Husband, during the coming fortnight my friend is to be your mistress. For my part, during the coming fortnight I desire to give alms and listen to the Law." When Uttarā's husband saw Sirimā, beautiful woman that she was, desire took possession of him, and he immediately consented to the arrangement, saying, "Very well; so be it."

Thereupon Uttarā invited the Congregation of Monks presided over by the Buddha, saying, "Reverend Sir, during the coming fortnight pray take your meals right here and go nowhere else." On obtaining the Teacher's consent, she rejoiced at heart and said to herself, "From this day forth, until the Great Terminal Festival, I shall have the privilege of waiting on the Teacher and listening to the Law." And she bustled about the kitchen making the necessary arrangements, saying, "Cook the porridge thus; cook the cakes thus."

"To-morrow will be the Terminal Festival," thought her husband as he stood at his window looking towards the kitchen. "What is that foolish woman doing?" When he saw her going to and fro arranging for the feast, her body moist with sweat and sprinkled with ashes and smeared with charcoal and soot, he thought to himself, "Ah, in such a place the fool does not enjoy luxury and comfort. 'I will minister to the shaveling monklings,' thinks she; and her heart rejoices as she goes about." He laughed and left the window.[1] [310]

As he left the window, Sirimā who stood near him, thought to herself, "What did he see to make him laugh?" Looking out of the same window, she saw Uttarā. "It was because he saw her that he laughed," thought Sirimā; "doubtless an intimacy exists between them." (We are told that although Sirimā had lived in this house

[1] For a discussion of the Laugh as a psychic motif, see M. Bloomfield, *On Recurring Psychic Motifs in Hindu Fiction, and the Laugh and Cry Motif*, *JAOS.*, 36. 79–87.

for a fortnight as a concubine, in the enjoyment of splendor and luxury, she did not realize that she was only a concubine, but imagined that she was the mistress of the house.)

Sirimā immediately conceived hatred towards Uttarā and said to herself, "I'll make her suffer." So descending from the palace-terrace, she entered the kitchen; and going to the place where the cakes were being fried, she took some boiling ghee in a spoon and advanced towards Uttarā. Uttarā saw her advancing and said, "My friend has done me a great service. This world may be narrow, and the World of Brahmā low; but the goodness of my friend is great indeed, in that through her assistance I have received the privilege of giving alms and listening to the Law. If I cherish anger towards her, may this ghee burn me. If not, may it not burn me." [1] So saying, she suffused her enemy with the sentiment of love. When Sirimā flung the boiling ghee on her head, it felt like cold water. "The next spoonful will feel cool," said Sirimā. [311] And filling the spoon again, she advanced towards Uttarā with the second spoonful of boiling ghee in her hand.

When Uttarā's serving-women saw her, they tried to frighten her away, crying out, "Begone, miscreant! What right have you to fling boiling ghee on the head of our mistress!" And springing to their feet in every part of the kitchen, they beat her with their fists and kicked her with their feet and flung her to the ground. Uttarā, although she strove to stop them, was unable to do so. Finally she stood over Sirimā, pushed all of her serving-women away, and admonished Sirimā, saying, "Why did you do so wicked a deed?" So saying, she bathed her with hot water and anointed her with oil a hundred times refined.

At that moment Sirimā realized that she was but a concubine. And straightway she thought to herself, "It was indeed a most wicked deed I committed when I flung boiling ghee on the head of this woman, merely because my master laughed at her. As for this woman, instead of ordering her serving-women to seize me, she pushed them all away when they strove to belabor me, and then did for me all that could possibly be done. If I do not ask her to pardon me, my head is likely to split into seven pieces." And forthwith Sirimā fell at the feet of Uttarā and said to her, "Pardon me, my lady."

[1] For a discussion of this charm, see my paper, *The Act of Truth* (Saccakiriyā); *a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction, JRAS.*, 1917, 429–467. For other occurrences of the charm, see Stories i. 3 *a*, vi. 4 *b*, and xiii. 6.

Uttarā replied, "I am a daughter and my father is living. If my father pardons you, I will also pardon you." "Very well, my lady, I will also ask pardon of your father [312] the treasurer Puṇṇa." "Puṇṇa is my father in the round of birth and rebirth. If my father in that state where there is no round of birth and rebirth will pardon you, then will I also pardon you." "But who is your father in that state where there is no round of birth and rebirth?" "The Buddha, the Supremely Enlightened." "I put no confidence in him." "I will cause you to do so. To-morrow the Teacher will come here with his retinue of monks; obtain such offerings as you can and come right here and ask his pardon."

"Very well, my lady," replied Sirimā. And rising from her seat, she went home and gave orders to the five hundred women of her retinue to put themselves in readiness to accompany her. Then she procured various kinds of hard foods and sauces, and on the following day, taking these offerings with her, she went to Uttarā's house. Not daring to place her offerings in the bowls of the Congregation of Monks presided over by the Buddha, she stood waiting. Uttarā took all of her offerings and made the proper disposal of them, and at the conclusion of the meal Sirimā together with her retinue prostrated herself at the Teacher's feet. Thereupon the Teacher asked her, "What sin have you committed?" "Reverend Sir, yesterday I did this and that. But my friend only made her serving-women stop beating me and could not do enough to befriend me. Recognizing her goodness, I asked her to pardon me. But she said to me, 'If the Teacher will pardon you, I also will pardon you.'" "Uttarā, is this true?" "Yes, Reverend Sir. My friend flung boiling ghee on my head." "What thoughts did you then entertain?" [313] "Reverend Sir, I suffused her with love, thinking to myself, 'This world may be narrow, and the World of Brahmā low; but the goodness of my friend is great indeed, in that through her assistance I have received the privilege of giving alms and listening to the Law. If I cherish anger towards her, may this ghee burn me. If not, may it not burn me.'" Said the Teacher, "Well done, well done, Uttarā! That is the right way to overcome anger. Anger should be overcome with kindness. He that utters abuse and slander may be overcome by him who refrains from uttering abuse and slander. An obstinate miser may be overcome by the giving of one's own. A speaker of lies may be overcome by speaking the truth." So saying, he pronounced the following Stanza,

223. One should overcome anger with kindness;
One should overcome evil with good;
One should overcome the niggard with gifts,
And the speaker of falsehood with truth.

XVII. 4. DO TRIFLING ACTS OF MERIT LEAD TO HEAVEN? [1]

A man should speak the truth. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Moggallāna the Great. [314]

For once upon a time the Elder made a journey to heaven, and saw a spirit possessed of great power standing at the door of his mansion. The spirit straightway approached the Elder, saluted him, and took his stand before him. Thereupon the Elder said to him, "Spirit, you possess great glory; what did you do to get it?" "Oh, Reverend Sir, do not ask me." (We are told that the spirit had performed but a trifling work of merit, and that he spoke thus because he was ashamed to mention it.) The Elder repeated his question, saying, "Please tell me." Finally the spirit said, "Reverend Sir, I neither gave alms nor rendered honor nor listened to the Law; all that I did was to tell the truth."

The Elder [315] stopped at the doors of other mansions also, and put the same question to one after another of the female spirits who approached him. They likewise strove to conceal the works of merit which they had performed, but likewise failed to put off the Elder. One of them said, "Reverend Sir, as for almsgiving and the other duties of religion, I did nothing. But in the dispensation of the Buddha Kassapa, I was the slave of a certain man who was excessively harsh and cruel. He thought nothing of seizing a stick or a staff and striking off a person's head. But when angry thoughts arose within me, I would rebuke myself, saying, 'He is your master and has power to make public proclamation concerning you, or to cut off your nose or other members; therefore be not angry.' Thus would I rebuke myself and restrain my angry thoughts; by so doing, I attained this glory. Another said, "Reverend Sir, while I was guarding a field of sugar-cane, I gave a stalk of sugar-cane to a certain

[1] Cf. Dhammapāla's Introduction to the *Vimāna-Vatthu Commentary,* pp. 2–4. Text: N iii. 314–317.

monk." Another said, "I gave a timbarūsaka." Another said, "I gave an elāḷuka." Another said, "I gave a [316] phārusaka." Another said, "I gave a handful of radishes." Another said, "I gave a handful of nimb-fruit." In such terms did each mention the slight gift which each had made. All concluded as follows, "By these means did we obtain this glory."

After listening to the recital of their former deeds of merit, the Elder approached the Teacher and asked him, "Reverend Sir, is it possible to obtain heavenly glory merely by telling the truth or restraining one's angry thoughts or giving a timbarūsaka and the like?" "Moggallāna, why do you ask me? Did not the female spirits explain the whole matter to you?" "Yes, Reverend Sir, I am convinced that by such slight acts as these heavenly glory may be gained." Then the Teacher said to him, "Moggallāna, merely by telling the truth, merely by putting away anger, merely by giving a slight gift, men may attain the heavenly world." So saying, he pronounced the following Stanza,

224. A man should speak the truth, a man should not get angry,
A man should give, when asked to give a little;
By these three acts a man may attain the World of the Gods.

XVII. 5. A BRAHMAN GREETS THE BUDDHA AS HIS SON [1]

They who do no injury. This religious instruction was given by the Teacher while he was in residence at Añjanavana near Sāketa with reference to a question asked by the monks. [317]

The story goes that once upon a time, as the Exalted One, accompanied by the Congregation of Monks, was entering Sāketa for alms, a certain old Brahman who lived in Sāketa passed out of the city, and seeing the Possessor of the Ten Forces entering within the gate, fell down before his feet, and grasping him firmly by the ankles, said to him, "Dear son, is it not the duty of sons to care for their mother and father when they have grown old? Why is it that for so long a time you have not shown yourself to us? This is the first time I have seen you. Come look upon your mother." And taking the Teacher

[1] This story is almost word for word the same as *Jātaka* 68: i. 308–310. Cf. *Aṅguttara Commentary* on *Etadagga Vagga, Story of Nakulapitā.* It is referred to at *Milindapañha,* 350[14-15]. Text: N iii. 317–321.

with him, he escorted him into his house. When the Teacher had entered the house, he sat down on the seat prepared for him, together with the Congregation of Monks.

The Brahman's wife also approached the Teacher, [318] and falling before his feet, said, "Dear son, where have you been all this time? Ought not mothers and fathers to be cared for when they have grown old?" And she directed her sons and daughters to salute the Teacher, saying, "Go salute your brother." Delighted at heart, the Brahman and his wife offered food to the Congregation of Monks presided over by the Buddha, saying, "Reverend Sir, take all of your meals right here." The Teacher replied, "The Buddhas never take their meals regularly in the same place." Then said the Brahman and his wife, "Well then, Reverend Sir, be good enough to send to us all those who come to you and invite you to be their guest."

From that time forward, the Teacher sent to the Brahman and his wife all those who came to him with an invitation to be their guest, saying, "Go tell the Brahman." Such persons would then go and say to the Brahman, "We would invite the Teacher for to-morrow;" and the Brahman on the following day would take from his own house jars of boiled rice and jars of curries, and go to the place where the Teacher sat. In case the Teacher was invited nowhere else, he always took his meal in the house of the Brahman. Both the Brahman and his wife gave alms regularly to the Tathāgata, listened to the Law, and in the course of time obtained the Fruit of the Third Path.

The monks began a discussion in the Hall of Truth: "Brethren, the Brahman knows perfectly well that the Tathāgata's father is Suddhodana and that his mother is Mahāmāyā. But although he knows this, both he and his wife address the Tathāgata as 'our son,' [319] and the Teacher acquiesces in this form of address; pray what can be the explanation of this?" The Teacher overheard their talk and said, "Monks, both the Brahman and his wife are addressing their own son when they say to me, 'Our son.'" Having said this, he related the following **Story of the Past:**

Monks, in times past this Brahman was my father for five hundred successive existences, my uncle for five hundred existences, and my grandfather for five hundred existences; likewise the Brahman's wife was my mother for five hundred existences, my aunt for five hundred existences, and my grandmother for five hundred existences. Thus I was brought up by this Brahman during fifteen hundred states of existence, and by the wife of this Brahman during fifteen hundred

states of existence. Having thus explained that he had been their son during three thousand states of existence, he pronounced the following Stanzas,

If the mind rests satisfied, and the heart reposes confidence in a man,
One may repose confidence in that man, though it be the first time one has seen him.

Through previous association or present advantage,
That old love springs up again like the lotus in the water.

For the entire period of three months during which the Teacher kept residence, he resorted only to that family for his meals, and at the end of the three months they experienced Arahatship and passed into Nibbāna. Men rendered high honors to their bodies, placed both bodies on one hearse, and carried them out. The Teacher, surrounded by a retinue of five hundred monks, accompanied the bodies to the burning-ground. Hearing the report, "They were the mother and father of the Buddhas," a great multitude went forth from the city. The Teacher entered a certain hall near the burning-ground and remained therein. Men saluted the Teacher, saying to him, "Reverend Sir, do not [320] grieve because your mother and father are dead," and held sweet converse with him. Instead of repulsing them by saying, "Speak not thus," the Teacher surveyed the thoughts of the company and preaching the Law with reference to that particular occasion, recited the Jarā Sutta,[1] as follows,

Short indeed is this life; even before a hundred years have passed, one dies;
If one lives longer, then he dies of old age.

The monks, not knowing that the Brahman and his wife had passed into Nibbāna, asked the Teacher, "Reverend Sir, what will be their future state?" The Teacher replied, "Monks, in the case of such as they, Arahats and sages, there is no future state. Such as they attain the Eternal, the Deathless, Great Nibbāna. So saying, he pronounced the following Stanza,

225. They who do no injury, the sages, they who ever control their bodies,
Such go to a place from which they pass no more; and having gone there, sorrow not.

[1] *Sutta Nipāta*, iv. 6 (Stanzas 804–813).

XVII. 6. IT IS THE GIVER THAT MAKES THE GIFT [1]

They that are ever watchful. This religious instruction was given by the Teacher while he was in residence on Mount Vulture Peak with reference to Puṇṇā, a female slave of the treasurer of Rājagaha. [321]

The story goes that one day they gave her much rice to pound. She pounded away until late at night, lighting a lamp to work by; finally she became very weary and in order to rest herself, stepped outside and stood in the wind with her body moist with sweat. Now at that time Dabba the Malla was steward of lodgings for the monks. [322] Having listened to the Law, that he might show the monks the way to their respective lodgings, he lighted his finger, and preceding the monks, created by supernatural power a light for them.

The light enabled Puṇṇā to see the monks making their way along the mountain. She thought to herself, "As for me, I am oppressed by my own discomfort, and so, even at this time, am unable to sleep. Why is it that the reverend monks are unable to sleep?" Having considered the matter, she came to the following conclusion, "It must be that some monk who resides there is sick, or else is suffering from the bite of some reptile." So when it was dawn, she took some rice-dust, placed it in the palm of her hand, moistened it with water, and having thus mixed a cake, cooked it over a bed of charcoal. Then, saying to herself, "I will eat it on the road leading to the bathing-place on the river," she placed the cake in a fold of her dress, and taking a water-pot in her hand, set out for the bathing-place on the river.

The Teacher set out on the same path, intending likewise to enter that village for alms. When Puṇṇā saw the Teacher, she thought to herself, "On other days when I have seen the Teacher, I have had no alms to give him, or if I have had alms to give him, I have not seen him; to-day, however, not only do I meet the Teacher face to face, but I have alms to give him. If he would accept this cake without considering whether the food is of inferior or superior quality, I would give it to him." So setting her water-pot down on one side, she saluted the Teacher [323] and said to him, "Reverend Sir, accept this coarse food and bestow your blessing upon me."

The Teacher looked at Elder Ānanda, whereupon the Elder drew from under a fold of his robe and presented to the Teacher a bowl

[1] Cf. *Jātaka* 254: ii. 286–291. This story is referred to at *Milindapañha*, 115[14]. Text: N iii. 321–325.

which was an offering to the Teacher from a great king. The Teacher held out the bowl and received therein the offering of the cake. When Puṇṇā had placed the cake in the Teacher's bowl, she saluted him with the Five Rests and said to him, "Reverend Sir, may the Truth which you have beheld be of avail to me also." The Teacher replied, "So be it." And remaining standing as before, he pronounced the words of thanksgiving. Thereupon Puṇṇā thought to herself, "Although the Teacher bestowed on me a blessing as he took my cake, yet he will not eat it himself. He will doubtless keep it until he has gone a little way and will then give it to a crow or a dog. Then he will go to the house of some king or prince and make a meal of choice food."

Thought the Teacher to himself, "What was the thought in the mind of this woman?" Perceiving what was in her mind, the Teacher looked at Elder Ānanda and intimated that he wished to sit down. The Elder spread out a robe and offered the Teacher a seat. The Teacher sat down without the city and ate his breakfast. The deities squeezed out nectar, food proper to gods and men alike throughout the circle of the worlds, even as one squeezes a honeycomb, and imparted it to the Teacher's food. Puṇṇā stood looking on. At the conclusion of the Teacher's breakfast the Elder gave him water. When the Teacher had finished his breakfast, he addressed Puṇṇā and said, "Puṇṇā, why [324] have you blamed my disciples?" "I do not blame your disciples, Reverend Sir." "Then what did you say when you saw my disciples?"

"Reverend Sir, the explanation is very simple. I thought to myself, 'As for me, I am oppressed by my own discomfort, and so am unable to sleep; why is it that the reverend monks are unable to sleep? It must be that some monk who resides there is sick, or else is suffering from the bite of some reptile.'" The Teacher listened to her words and then said to her, "Puṇṇā, in your own case it is because you are afflicted with discomfort that you are unable to sleep. But my disciples are assiduously watchful and therefore sleep not." So saying, he pronounced the following Stanza,

226. They that are ever watchful, they that study both by day and by night,
They that strive after Nibbāna, such men rid themselves of the evil passions.

At the conclusion of the lesson Puṇṇā, even as she stood there, was established in the Fruit of Conversion; the assembled company also profited by the lesson.

The Teacher, having made a meal of the cake which Puṇṇā made of rice-flour and cooked over a bed of coals, returned to the monastery. Thereupon the monks began a discussion in the Hall of Truth: [325] "Brethren, how hard it must have been for the Supremely Enlightened One to make his breakfast of the cake of rice-flour which Puṇṇā cooked over a bed of coals and gave him!" At that moment the Teacher drew near and asked them, "Monks, what are you discussing now as you sit here all gathered together?" When they told him, he said, "Monks, this is not the first time I have eaten red-rice-powder which she gave me; the same thing happened to me in a previous state of existence also." So saying, he recited the following Stanzas,

You used to eat leavings of grass, you used to eat scum of red-rice-gruel;
Such was your food in days gone by; why do you not eat your food to-day?

Where they know not a body by birth or training,
There, Great Brahmā, the scum of red-rice-gruel will suffice.

But you know full well that I am a horse of noblest breed;
I know my breed; it is because of my breed that I will not eat your red-rice-gruel.

And the Teacher related this Kuṇḍakasindhavapotaka Jātaka in detail.[1]

XVII. 7. NOTHING, TOO MUCH, AND TOO LITTLE [2]

This is an old saying. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the lay disciple Atula.

For Atula was a lay disciple who lived at Sāvatthi, and he had a retinue of five hundred other lay disciples. [326] One day he took those lay disciples with him to the monastery to hear the Law. Desiring to hear Elder Revata preach the Law, he saluted Elder Revata and sat down respectfully on one side. Now this Venerable Elder Revata was a solitary recluse, delighting in solitude even as a lion delights in solitude, wherefore he had nothing to say to Atula.

"This Elder has nothing to say," thought Atula. Provoked, he arose from his seat, went to Elder Sāriputta, and took his stand respectfully on one side. "For what reason have you come to me?" asked Elder Sāriputta. "Reverend Sir," replied Atula, "I took these

[1] *Jātaka* 254: ii. 287–291.

[2] Text: N iii. 325–329.

lay disciples of mine to hear the Law and approached Elder Revata. But he had nothing to say to me; therefore I was provoked at him and have come here. Preach the Law to me." "Well then, lay disciple," said the Elder Sāriputta, "sit down." And forthwith Elder Sāriputta expounded the Abhidhamma at great length.[1]

Thought the lay disciple, "Abhidhamma is exceedingly abstruse, and the Elder has expounded this alone to me at great length; of what use is he to us?" Provoked, he took his retinue with him and went to Elder Ānanda. Said Elder Ānanda, "What is it, lay disciple?" Atula replied, "Reverend Sir, we approached Elder Revata for the purpose of hearing the Law, and got not so much as a syllable from him. Provoked at this, we went to Elder Sāriputta and he expounded to us at great length Abhidhamma alone with all its subtleties. 'Of what use is he to us?' thought we to ourselves; and provoked at him also, we came here. Preach the Law to us, Reverend Sir." "Well then," replied Elder Ānanda, "sit down and listen." Thereupon Elder Ānanda expounded the Law to them very briefly, and making it very easy for them to understand.

But they were provoked at the Elder Ānanda also, and going to the Teacher, saluted him, and sat down respectfully on one side. Said the Teacher to them, [327] "Lay disciples, why have you come here?" "To hear the Law, Reverend Sir." "But you have heard the Law." "Reverend Sir, first we went to Elder Revata, and he had nothing to say to us; provoked at him, we approached Elder Sāriputta, and he expounded the Abhidhamma to us at great length; but we were unable to understand his discourse, and provoked at him, approached the Elder Ānanda; Elder Ānanda, however, expounded the Law to us very briefly, wherefore we were provoked at him also and came here."

The Teacher heard them say their say and then replied, "Atula, from days of yore until now, it has been the invariable practice of men to blame him who said nothing, him who said much, and him who said little. There is no one who deserves unqualified blame and no one who deserves unqualified praise. Even kings are blamed by some and praised by others. Even the great earth, even the sun and moon, even a Supremely Enlightened Buddha, sitting and speaking in the midst of the Fourfold Assembly, some blame, and others praise. For blame or praise bestowed by utter simpletons is a matter of no account. But he whom a man of learning and intelligence blames or praises,—

[1] A photogravure of a palm-leaf manuscript book from Ceylon, "The Abhidhamma in brief," is given in volume 28, between pages x and xi.

he is blamed or praised indeed." So saying, he pronounced the following Stanzas, [328]

227. This is an old, old saying, Atula, this is no mere saying of to-day:
"They blame him who sits silent, they blame him who says much,
They also blame him who says little." There is no one in the world that is not blamed.

228. There never was, there never will be, there lives not now
A man who receives unqualified blame or unqualified praise.

229. If men of intelligence always, from day to day, praise
Some man as free from flaws, wise, endowed with learning and goodness,—

230. Who would venture to find fault with such a man, any more than with a coin made of gold of the Jambū river?
Even the gods praise such a man, even by Brahmā is he praised.

XVII. 8. THE BAND OF SIX [1]

Angry deeds should one control. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the monks of the Band of Six. [330]

For one day the monks of the Band of Six put wooden shoes on their feet, and taking staves of wood in their two hands, walked up and down on the surface of a flat rock. The Teacher hearing the clatter, asked Elder Ānanda, "Ānanda, what is that noise?" The Elder replied, "The monks of the Band of Six are walking about in wooden shoes; they are making the clatter you hear." When the Teacher heard this, he promulgated the following precept, "A monk should control his deeds, his words, and his thoughts." So saying, he expounded the Law by pronouncing the following Stanzas,

231. Angry deeds should one control; one should be restrained in action;
One should renounce evil deeds; one should do good deeds.

232. Angry words should one control; one should be restrained in word;
One should renounce evil words; one should speak good words.

233. Angry thoughts should one control; one should be restrained in thought;
One should renounce evil thoughts; one should cultivate good thoughts.

234. Wise men who control their deeds, wise men who control their speech,
Wise men who control their thoughts, such men are indeed well controlled.

[1] This story is derived from the *Vinaya, Mahā Vagga*, v. 6: i. 188^{9}–189^{3}. Text: N iii. 330–331.

BOOK XVIII. BLEMISHES, MALA VAGGA

XVIII. 1. THE COW-KILLER AND HIS SON[1]

Now art thou as a withered leaf. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain killer of cows. [332]

At Sāvatthi, so we are told, lived a certain killer of cows. He would kill cows, select the choicest portions of their flesh for his own table, cause the same to be cooked, and then sit down with son and wife and eat the same; the rest he sold for a price. For fifty-five years he kept up this practice of killing cows. During all this time, although the Teacher resided at a neighboring monastery, on no occasion did he give the Teacher so much as a spoonful of rice-gruel or boiled rice by way of alms. Unless he had meat to eat, he never ate rice. One day while it was still light, after selling some beef, he gave his wife a piece of beef to cook for his supper, and then went to the pool to bathe.

While he was absent, a friend of his came to the house and said to his wife, "Let me have a little of the beef which your husband has for sale; [333] a guest has come to my house." "We have no beef for sale. Your friend has sold all his beef and has gone to the pool to bathe." "Do not refuse my request; if you have a piece of beef in the house, give it to me." "There is not a piece of beef in the house, except a piece which your friend has set aside for his own supper." Thought the friend of the cow-killer, "If there is not a piece of beef in the house except a piece which my friend has set aside for his own supper, and if he will not eat unless he can have meat to eat, he will certainly not give me this piece of beef." So he took the piece of beef himself and went off with it.

After the cow-killer had bathed, he returned home. When his wife set before him rice which she had boiled for him, seasoned with leaves of her own cooking, he said to her, "Where is the meat?" "Husband, there is none." "Did I not give you meat to cook before

[1] Cf. Stories i. 10, v. 1 *c*, xii. 1 *c*, and xxiv. 11. Text: N iii. 332–338.

I left the house?" "A friend of yours came to the house and said to me, 'A guest has come to my house; let me have a little of the beef which you have for sale.' I said to him, 'There is not a piece of beef in the house, except a piece which your friend has set aside for his own supper, and he will not eat unless he can have meat to eat.' But in spite of what I said to him, he took the piece of beef himself and went off with it." "Unless I have meat to eat with it, I will not eat rice; take it away." "What is to be done, husband? Pray eat the rice." "That I will not." Having caused his wife to remove the rice, he took a knife in his hand and left the house.

Now an ox was tethered in the rear of his house. The man went up to the ox, thrust his hand into the mouth of the ox, jerked out his tongue, cut it off at the root with his knife, and returned to the house with it. Having had it cooked on a bed of coals, he placed it on the boiled rice and sat down to eat his supper. He first ate a mouthful of rice, and then placed a piece of meat in his mouth. That very moment [334] his own tongue was cleft in twain and fell out of his mouth into the dish of rice. That very moment he received retribution similar in kind to the sin which he had committed. With a stream of blood flowing from his mouth, he entered the court of his house and crawled about on his hands and knees, bellowing just like an ox.

At this time the cow-killer's son stood close by, watching his father. His mother said to him, "Son, behold this cow-killer crawling about the court of the house on his hands and knees, bellowing like an ox. This punishment is likely to fall upon your own head. Pay no attention to me, but seek safety in flight." The son, terrified by the fear of death, bade farewell to his mother and fled. Having made good his escape, he went to Takkasilā. As for the cow-killer, after he had crawled about the court of the house for a time, bellowing like an ox, he died, and was reborn in the Avīci Hell. The ox also died.

Having gone to Takkasilā, the cow-killer's son became apprenticed to a goldsmith. One day his master, as he set out for the village, said to him, "You are to make such and such an ornament." So saying, his master departed. The apprentice made the ornament according to the directions he received. When his master returned and looked at the ornament, he thought to himself, "No matter where this youth may go, he will be able to earn his living anywhere." So when the apprentice came of age, the goldsmith gave him his daughter in marriage. He increased with sons and daughters. When his sons came of age, they acquired the various arts, and subsequently

going to Sāvatthi to live, established households of their own, and became faithful followers of the Buddha. Their father remained in Takkasilā, spent his days without performing a single work of merit, [335] and finally reached old age. His sons thought to themselves, "Our father is now an old man," and sent for him to come and live with them.

Then they thought to themselves, "Let us give alms in behalf of our father." Accordingly they invited the Congregation of Monks presided over by the Buddha to take a meal with them. On the following day they provided seats in their house for the Congregation of Monks presided over by the Buddha, served them with food, showing them every attention, and at the conclusion of the meal said to the Teacher, "Reverend Sir, this food which we have presented to you is the food whereby our father lives; render thanks therefor to our father." The Teacher thereupon addressed him and said, "Lay disciple, you are an old man. Your body has ripened and is like a withered leaf. You have no good works to serve as provisions for the journey to the world beyond. Make for yourself a refuge. Be wise; be not a simpleton." Thus spoke the Teacher, pronouncing the words of thanksgiving; and having thus spoken, pronounced the following Stanzas,

235. Now art thou as a withered leaf; death's messengers await thee;
Thou standest at the point of departure; thou hast no provisions for the journey.

236. Make for thyself an island; haste thee to struggle; be wise;
When thy infirmities have been blown away, and thou hast freed thyself from the evil passions, thou shalt go to the heavenly place of the Elect. [336]

At the conclusion of the lesson the lay disciple was established in the Fruit of Conversion; the assembled company also profited by the lesson.

They invited the Teacher also for the following day and gave alms to him. When the Teacher had finished his meal, and it was time for him to pronounce the words of thanksgiving, they said to him, "Reverend Sir, this food which we have presented to you is the food whereby our father lives; render thanks therefor to him alone." So the Teacher thanked him, pronouncing the two following Stanzas, [337]

237. Thy life is now brought to a close; thou art come into the presence of Death;
Thou hast no abiding-place by the way; thou hast no provisions for the journey.

238. Make for thyself an island; haste thee to struggle; be wise.
When thy infirmities have been blown away, and thou hast freed thyself from the evil passions, thou shalt no more come unto birth and old age.

XVIII. 2. LITTLE BY LITTLE[1]

One after another. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman. [338]

The story goes that early one morning this Brahman went out of the city, stopped at the place where the monks put on their robes, and stood and watched them as they put on their robes. Now this place was thickly overgrown with grass. As one of the monks put on his robe, the skirt of the robe dragged through the grass and became wet with drops of dew. Thought the Brahman, [339] "The grass should be cleared away from this place." So on the following day he took his mattock, went thither, cleared the place, and made it as clean and smooth as a threshing-floor. The day after, he went to that place again. As the monks put on their robes, he observed that the skirt of the robe of one of the monks dropped to the ground and dragged in the dust. Thought the Brahman, "Sand should be sprinkled here." So he brought sand and sprinkled it on the ground.

Now one day before breakfast the heat was intense. On this occasion he noticed that as the monks put on their robes, sweat poured from their bodies. Thought the Brahman, "Here I ought to cause a pavilion to be erected." Accordingly he caused a pavilion to be erected. Again one day, early in the morning, it rained. On this occasion also, as the Brahman watched the monks, he noticed that their robes were wetted by the drops of rain. Thought the Brahman, "Here I ought to cause a hall to be erected." So there he caused a hall to be erected. When the hall was finished, he thought to himself, "Now I will hold a festival in honor of the completion of the hall." Accordingly he invited the Congregation of Monks presided over by the Buddha, [340] seated the monks within and without the hall, and gave alms.

At the conclusion of the meal he took the Teacher's bowl to permit him to pronounce the words of thanksgiving. "Reverend Sir," said he, "as I stood in this place when the monks were putting on their robes and watched them, I saw this and that, and I did this and that." And beginning at the beginning, he told the Teacher the whole story. The Teacher listened to his words and then said, "Brahman, a wise man by doing good works, time after time, little by little,

[1] Text: N iii. 338–341.

gradually removes the stains of his own evil deeds." So saying, he pronounced the following Stanza,

239. One after another, little by little, time after time, a wise man
Should blow away his own impurities, even as a smith blows away the impurities of silver.

XVIII. 3. THE LOUSE THAT WOULD HAVE HIS OWN[1]

Even as rust which springs from iron. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk named Elder Tissa. [341]

The story goes that a certain youth of respectable family, who lived at Sāvatthi, retired from the world, became a monk, and made his full profession, becoming known as Elder Tissa. Subsequently, while he was in residence at a monastery in the country, he received a coarse cloth eight cubits in length. Having completed residence, he celebrated the Terminal Festival, and taking his cloth with him, went home and placed it in the hands of his sister. Thought his sister, "This robe-cloth is not suited to my brother." So with a sharp knife she cut it into strips, pounded them in a mortar, whipped and beat and cleaned the shoddy, and, spinning fine yarn, had it woven into a robe-cloth. The Elder procured thread and needles, and assembling some young monks and novices who were skilled makers of robes, went to his sister [342] and said, "Give me that cloth; I will have a robe made out of it."

She took down a robe-cloth nine cubits in length and placed it in the hands of her youngest brother. He took it, spread it out, and said, "My robe-cloth was a coarse one, eight cubits long, but this is a fine one, nine cubits long. This is not mine; it is yours. I don't want it. Give me the same one I gave you." "Reverend Sir, this cloth is yours; take it." He refused to do so. Then his sister told him everything she had done and gave him the cloth again, saying, "Reverend Sir, this one is yours; take it." Finally he took it, went to the monastery and set the robe-makers to work. His sister prepared rice-gruel, boiled rice, and other provisions for the robe-makers, and on the day when the cloak was finished, gave them an extra allowance. Tissa looked at the robe and took a liking to it. Said he, "To-morrow I

[1] Text: N iii. 341–344.

will wear this robe as an upper garment." So he folded it and laid it on the bamboo rack.

During the night, unable to digest the food he had eaten, he died, and was reborn as a louse in that very robe. When his sister learned that he was dead, she flung herself at the feet of the monks, rolled on the ground, and wept. When the monks had performed the funeral rites over his body, they said, "Since there was no one to attend him in his sickness, this robe belongs to the Congregation of Monks; let us divide it among us." Thereupon that louse screamed, "These monks are plundering my property!" And thus screaming, he ran this way and that.

The Teacher, even as he sat in the Perfumed Chamber, heard that sound by Supernatural Audition, and said to Elder Ānanda, "Ānanda, tell them to lay aside Tissa's robe for seven days." The Elder caused this to be done. At the end of seven days that louse died and was reborn in the Abode of the Tusita gods. [343] On the eighth day the Teacher issued the following order, "Let the monks now divide Tissa's robe and take their several portions." The monks did so. Having so done, the monks began the following discussion: "Why was it that the Teacher caused Tissa's robe to be put aside for seven days, and on the eighth day permitted us to divide it among us and take our several portions?"

The Teacher approached and asked, "Monks, what are you discussing now as you sit here all gathered together?" When they told him, he said, "Monks, Tissa was reborn as a louse in his own robe. When you set about to divide the robe among you, he screamed, 'They are plundering my property.' And thus screaming, he ran this way and that. Had you taken his robe, he would have cherished a grudge against you, and because of this sin would have been reborn in Hell. That is the reason why I directed that the robe should be laid aside. But now he has been reborn in the Abode of the Tusita gods, and for this reason I have permitted you to take the robe and divide it among you."

Again said the monks, "Reverend Sir, a grievous matter indeed is this thing which is called Craving." "Yes, monks," replied the Teacher, "Craving is indeed a grievous matter among living beings here in the world. Even as rust which springs from iron eats away the iron and corrodes it and renders it useless, so also this thing which is called Craving, when it arises among living beings here in the world, causes these same living beings to be reborn in Hell and plunges

them to ruin." So saying, the Teacher pronounced the following Stanza,

240. Even as rust which springs from iron no sooner appears than it eats away the iron, Precisely so in the case of transgressors, their own evil deeds bring them to an evil end.

XVIII. 4. PRIDE GOETH BEFORE A FALL [1]

Non-repetition mars the Sacred Word. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lāḷudāyi. [344]

At Sāvatthi, we are told, five crores of Noble Disciples [345] gave alms before breakfast, and after breakfast, taking ghee, oil, honey, molasses, garments, and other requisites, went to the monastery and listened to the Law. When they departed, after listening to the Law, they praised the virtues of Elders Sāriputta and Moggallāna. The Elder Udāyi overheard their talk and said to them, "It is because you have heard only these Elders preach the Law that you talk as you do; I wonder what you would say if you were to hear me preach the Law." Those who heard his remark thought to themselves, "This must be some preacher of the Law; we ought without fail to hear this Elder also preach the Law." So one day they made the following request of the Elder, "Reverend Sir, to-day is the day when we are wont to go and listen to the Law. After we have presented alms to the Congregation of Monks, be good enough, Reverend Sir, to preach the Law to us by day." The Elder accepted the invitation.

When it was time for them to listen to the Law, they went to the Elder and said, "Reverend Sir, preach the Law to us." So Elder Udāyi sat down in the seat, took a painted fan in his hand, waved it back and forth, but not knowing a single word of the Law, said, "I will intone the Sacred Word; let some one else preach the Law." So saying, he descended from the seat. The disciples caused someone else to preach the Law, and again assisted him to mount the seat to intone the Sacred Word. But again the second time, the Elder, who knew no more about intoning than he did about preaching, said, "I will recite the Sacred Word at night; let some one else intone the Sacred Word now." The disciples therefore caused another to intone the Sacred Word and at night brought the Elder in again.

[1] Cf. Story xi. 7, and *Jātaka* 153: ii. 9–12. Text: N iii. 344–348.

But at night also he knew as little how to intone, and said, "I will recite at dawn; let someone else recite at night." So saying, he descended from the seat [346]. The disciples caused another to recite the Sacred Word at night and at dawn brought the Elder in again. But once more he failed. Thereupon the multitude took up clods of earth, sticks, and other missiles, and threatened him, saying, "Simpleton, while we were talking about the virtues of Elders Sāriputta and Moggallāna, you said this and that. Why don't you say something now?" The Elder took to flight, and the multitude ran after him. As he ran, he fell into a certain cesspool.

The multitude talked over the incidents of the day, saying, "As Lāḷudayi listened to our praise of the virtues of Elders Sāriputta and Moggallāna, he became jealous, declared himself to be a preacher of the Law, and when people rendered him honor and said to him, 'We would hear the Law,' he sat down in the Seat of the Law four times, although he knew not a single word suitable to recite. Then, when we said to him, 'Yet you put yourself on an equality with our Noble Elders Sāriputta and Moggallāna,' and took up clods of earth, sticks, and other missiles, and threatened him, he ran away and fell into a cesspool." The Teacher drew near and asked them, "Monks, what are you talking about now, as you sit here all gathered together?" When they told him, he said, "Monks, this is not the first time he has wallowed in a cesspool; he did the same thing in a previous state of existence also." So saying, he pronounced the following Stanzas,[1]

I am a beast, master. And, master, you are a beast too.
Come, lion, turn around. Why do you flee in fear?

Boar, you are filthy, your bristles are foul, with bad smells you reek.
If you desire to fight, I yield you the victory, master. [347]

After relating this Jātaka in detail, the Teacher said, "At that time the lion was the Elder Sāriputta and the boar was Lāḷudāyi." Having finished the lesson, the Teacher said, "Monks, Udāyi had learned only the merest fragment of the Law, but he never repeated the Texts. No matter how much or how little one may learn of the Sacred Word, not to repeat it is a grievous fault." So saying, he pronounced the following Stanza,

241. Non-repetition mars the Sacred Word; inactivity mars the household life;
Sloth is a blemish on beauty; heedlessness is a blemish on the watchman.

[1] *Jātaka* 153: ii. 10–12.

XVIII. 5. THE WICKEDNESS OF WOMEN[1]

Lewdness is a blemish on a woman. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain youth of respectable family. [348]

The story goes that this youth married a young woman of equal birth. From the day of her marriage his wife played the adulteress. Embarrassed by her adulteries, the youth had not the courage to meet people face to face. [349] After a few days had passed, it became his duty to wait upon the Buddha. So he approached the Teacher, saluted him, and sat down on one side. "Disciple, why is it that you no longer let yourself be seen?" asked the Teacher. The youth told the Teacher the whole story. Then said the Teacher to him, "Disciple, even in a former state of existence I said, 'Women are like rivers and the like, and a wise man should not get angry with them.' But because rebirth is hidden from you, you do not understand this." In compliance with a request of the youth, the Teacher related the following Jātaka:[2]

> Like a river, a road, a tavern, a hall, a shed,
> Such are women of this world: their time is never known.

"For," said the Teacher, "lewdness is a blemish on a woman; niggardliness is a blemish on the giver of alms; evil deeds, because of the destruction they cause, both in this world and the next, are blemishes on all living beings; but of all blemishes, ignorance is the worst blemish." So saying, the Teacher pronounced the following Stanzas,

242. Lewdness is a blemish on a woman; niggardliness is a blemish on a giver;
Evil ways are blemishes, both in this world and the next.

243. But worse than any ordinary blemish, the worst, indeed, of all blemishes, is ignorance;
Rid yourselves of this blemish, monks, and be without blemish.

XVIII. 6. COURTESY AND RUDENESS[3]

Easy is the life. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Culla Sāri, a co-resident of Elder Sāriputta. [351]

[1] Cf. *Jātaka* 65: i. 301–302. Text: N iii. 348–351.
[2] *Jātaka* 65: i. 301–302. [3] Text: N iii. 351–355.

The story goes that one day this monk administered medical treatment, in return for which he received a portion of choice food. As he went out with this food, he met an Elder on the road and said to him, "Reverend Sir, here is some food which I received for administering medical treatment. Nowhere else will you receive food like this. Take it and eat it. Henceforth, whenever I receive such food as this in return for administering medical treatment, I will bring it to you." The Elder listened to what he said, but departed without saying a word. The monks went to the monastery and reported the matter to the Teacher. Said the Teacher, "Monks, he that is shameless and impudent like a crow, he that practices the twenty-one varieties of impropriety, lives happily. But he that is endowed with modesty and fear of mortal sin, lives in sorrow." So saying, he pronounced the following Stanzas,

244. Easy is the life of the man who is shameless, bold like a crow, a backbiter.
Insolent, impudent, corrupt. [352]

245. Hard is the life of the man who is modest, ever seeking what is pure,
Free from attachment, contained, blameless in conduct, possessed of vision clear.

XVIII. 7. ALL OF THE PRECEPTS ARE HARD TO KEEP [1]

He that destroys life. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred lay disciples. [355]

For of these five hundred lay disciples, one kept only the precept of abstinence from the taking of life; another, another precept, and so on. One day they fell into a dispute, each of them saying, "It is a hard thing I have to do; it is a hard precept I have to keep." And going to the Teacher, they saluted him and referred the whole matter to him. The Teacher listened to what they had to say, and then, without naming a single precept as of lesser importance, said, "All of the precepts are hard to keep." So saying, he pronounced the following Stanzas,

246. He that destroys life, he that utters falsehood,
He that takes what is not given to him in this world, he that goes in unto another man's wife, [356]

[1] Text: N iii. 355–357.

247. And the man that is addicted to the drinking of liquor and spirits,
Such a man, even in this present world, digs up his own root.

248. Know this, O man, that the unrestrained are fallen upon evil ways;
Let not greed and wrongdoing subject thee to suffering for long.

XVIII. 8. THE FAULT-FINDING NOVICE [1]

People give. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a novice named Tissa. [357]

It is said of the novice Tissa that he used to go about finding fault with the gifts of the householder Anāthapiṇḍika, and of the female lay disciple Visākhā, and even of the five crores of Noble Disciples; he even went so far as to find fault with the Gifts beyond Compare. Whenever he received cold food in their refectory, he would complain because it was cold; whenever he received hot food, he would complain because it was hot. Whenever they gave but a little, he would blame them, saying, "Why do they give so very little?" And whenever they gave abundant alms, he would also blame them, saying, "I suppose they had no place in their house to put it;" or, "Surely they should give the monks only so much as they require to support life; so much gruel and boiled rice as this is absolutely wasted." But with reference to his own kinsfolk, he would say, "Oh, the house of our kinsfolk is a veritable tavern for all the monks who come from all the four quarters!" [358] Thus did he sing the praises of his kinsfolk.

Now Tissa was in reality the son of a certain gatekeeper. While accompanying some carpenters on a journey through the country, he retired from the world on his arrival at Sāvatthi and became a monk. When the monks observed that he was thus finding fault with the gifts and other good works of men, they thought to themselves, "Let us find out the truth about him." So they asked him, "Brother, where do your kinsfolk live?" "In such and such a village," replied Tissa. The monks accordingly sent a few novices there to investigate. The novices went there and asked the villagers who provided them with seats and food in the rest-house, "There is a novice named Tissa

[1] The Introductory Story is similar to the Introduction to *Jātaka* 80: i. 355–356. The Story of the Past, not given in full in the *Dhammapada Commentary*, is the same as *Jātaka* 125: i. 451–455. Text: N iii. 357–359.

who came from this village and retired from the world; who are his kinsfolk?" Thought the villagers, "There is no youth who has left any gentleman's household in this village and retired from the world; what are these novices saying?" So they said to the novices, "Reverend Sirs, we have heard of a certain gatekeeper's son who traveled with a company of carpenters and retired from the world; without doubt he is the novice you have reference to." When the young monks learned that Tissa had no kinsfolk of consequence there, they returned to Sāvatthi and informed the monks what they had learned, saying, "Reverend Sirs, Tissa goes around chattering without sufficient cause." The monks reported the matter to the Tathāgata. Said the Teacher, "Monks, this is not the first time he has gone about uttering words of disparagement and empty boasting; in a previous state of existence also he was a braggart." Then, in response to a request of the monks, the Teacher related the following Story of the Past:[1]

> One may boast ever so much, living in a foreign land,
> But another will follow and spoil it all; eat your food, therefore, Kaṭāhaka.

Having related this Kaṭāhaka Jātaka in detail, the Teacher said, "Monks, if any man is annoyed because others give either little or much, or coarse or fine food, or because they give nothing to him when he has given to others, [359] such a man will not attain Trance or Insight or the Paths and the Fruits." So saying, he preached the Law by pronouncing the following Stanzas,

249. People give according to their faith, according to their pleasure;
Whoever allows himself to be annoyed because food and drink are given to others,
Such a man will not attain Tranquillity either by day or by night.

250. But if a man will exterminate discontent, and tear it out by the roots, and utterly destroy it,
Then he will attain Tranquillity both by day and by night.

XVIII. 9. THE INATTENTIVE LAYMEN[2]

There is no fire like lust. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five lay disciples. [360]

The story goes that these five men went to the monastery desiring to hear the Law, and having saluted the Teacher, sat down respect-

[1] *Jātaka* 125: i. 451–455. [2] Cf. Story xxvi. 25. Text: N iii. 360–363.

fully on one side. Now in the case of the Buddhas, no such thought ever enters their mind as the following, "This man is a Khattiya, this man is a Brahman, this is a rich man, this is a poor man; I will preach the Law to this man in such wise as to exalt him; I will not do so, however, in the case of this other man." It matters not with reference to what subject the Buddhas preach the Law. They place reverence for the Law before all else, and preach the Law as though they were bringing down the Celestial River from the sky.

But though the Tathāgata preached the Law in this wise to the five men who sat about him, one of the five, even as he sat there, fell asleep, another sat and dug the earth with his finger, another sat and shook a tree, another gazed at the sky. Only one listened attentively to the Law. As Elder Ānanda stood there fanning the Teacher, he observed the conduct of the five men and said to the Teacher, "Reverend Sir, you are preaching the Law even as thunders the thunder which accompanies a heavy rain, but even as you preach the Law, these men sit doing this and that." "Ānanda, do you not know these men?" "No, Reverend Sir, I do not."

"Of these five men, he that sits there sound asleep, was reborn as a snake in five hundred states of existence, and in each of these states of existence laid his head in his coils and fell asleep; therefore at the present time also he is sound asleep; [361] not a sound I make enters his ear."

"But, Reverend Sir, tell me, was this in successive states of existence or at intervals?" "Ānanda, at one time this man was reborn as a human being, at another time as a god, and at another time as a snake. Indeed it would be impossible, even with the knowledge of omniscience, to determine exactly the number of times he has undergone rebirth at intervals. But in five hundred successive states of existence he was reborn as a snake and fell asleep; not even yet is he sated with sleep.

"The man who sits there scratching the earth with his finger was reborn in five hundred successive states of existence as an earthworm, and burrowed into the earth; hence he digs the earth at the present time also, and fails to hear my voice.

"The man who sits there shaking a tree was reborn in five hundred successive states of existence as a monkey, and from sheer force of habit acquired in previous states of existence, still continues to shake a tree, and the sound of my voice does not enter his ears.

"The Brahman who sits there gazing at the sky was reborn in five

hundred successive states of existence as an astrologer, and therefore to-day also gazes at the sky just the same, and the sound of my voice does not enter his ears.

"The man who sits there listening attentively to the Law was reborn in five hundred successive states of existence as a Brahman versed in the Three Vedas, devoted to the repetition of the Sacred Texts, and therefore listens attentively to-day also, as though he were putting together a Sacred Text."

"But, Reverend Sir, your preaching of the Law cleaves the skin and penetrates to the marrow of the bones. Why is it that while you are preaching the Law, they do not listen attentively?" "Ānanda, you evidently imagine that my Law is easy to listen to." "Why, Reverend Sir, do you mean that it is difficult to listen to?" "Precisely so, Ānanda." [362] "Why is that, Reverend Sir?" "Ānanda, these living beings, during countless thousands of cycles of time, never heard of the Buddha, the Law, and the Order, and therefore are unable now to listen to this Law which I preach. In the round of existences without conceivable beginning, these living beings have been accustomed to listen to the speech of animals in its countless forms. Therefore they spend their time in places where men drink and amuse themselves, and therefore sing and dance; it is impossible for them to listen to the Law." "But, Reverend Sir, for what reason is it that they are unable to listen to the Law?"

The Teacher answered him as follows, "Ānanda, they are unable to do so by reason of lust, by reason of hatred, by reason of delusion. For there is no fire like the fire of lust, consuming living beings as it does, without leaving so much as ashes behind. To be sure, the world-conflagration which closes an epoch burns up the world without leaving anything behind, but this is a fire which breaks out only on the appearance of the seven suns, and this fire burns only at times and at seasons. But as for the fire of lust, there is no time when the fire of lust does not burn. Therefore I say that there is no fire like the fire of lust, no grip like hatred, no snare like delusion, and no river like Craving." So saying, the Teacher pronounced the following Stanza,

> 251. There is no fire like lust, there is no grip like hatred,
> There is no snare like delusion, there is no river like Craving.

XVIII. 10. TREASURER RAM [1]

Easy to see are the flaws of another. This religious instruction was given by the Teacher while he was in residence at Jātiyāvana near Bhaddiya with reference to Treasurer Ram. [363]

10 a. Frame-Story begun: The Buddha visits Treasurer Ram

As the Teacher journeyed through the country of the Aṅguttaras, he observed that the dispositions requisite for attaining the Fruit of Conversion were possessed by Treasurer Ram, and his wife Candapadumā, and his son Treasurer Dhanañjaya, and his daughter-in-law Sumanā Devī, and his granddaughter Visākhā, and his slave Puṇṇa. After making this observation he continued his journey to the city Bhaddiya, and took up his residence at Jātiyāvana. Treasurer Ram heard that the Teacher had arrived. [364] But how did Treasurer Ram get his name?

10 b. Digression: Treasurer Ram and his golden rams

Behind his house, the story goes, in a yard eight karīsas in extent, pranced up and down some golden rams as big as elephants or horses or bulls, cleaving the earth asunder, and smiting back with back. Now whenever Treasurer Ram had need of ghee or oil or honey or molasses or other kinds of food, or whenever he had need of garments or coverlets or gold bullion or gold coin or aught else, he would place balls of thread of the five colors in their mouths; and when he removed the ball from the mouth of even a single ram, there would come out of the mouth of that ram a supply of ghee and oil and honey and molasses and garments and coverlets and gold bullion and gold coin sufficient for all the inhabitants of the Land of the Rose-apple. This is how he came to be called Treasurer Ram. But what was his deed in a previous birth?

10 c. Story of the Past: How Treasurer Ram came to possess golden rams

It appears that in the dispensation of the Buddha Vipassī he was the nephew of a householder named Avaroja, and that he was himself

[1] Parallels: *Vinaya, Mahā Vagga,* v. 34: i. 240^5–245^7; *Divyāvadāna,* ix–x: 123–135. Text: N iii. 363–376.

named Avaroja after his uncle. Now the uncle undertook to build a Perfumed Chamber for the Teacher. And the nephew went to the uncle and said to him, "Uncle, let both of us join forces and build the Perfumed Chamber together." But this his uncle declined to do, saying to him, "I prefer not to share the work with others, but to build the Perfumed Chamber by myself unaided." Then the nephew thought to himself, "As soon as the Perfumed Chamber is erected here, an elephant-stable should be erected there." Accordingly he caused building-materials to be brought from the forest, and erected one pillar inlaid with gold, another pillar inlaid with silver, and another pillar inlaid with gems. In like manner all the pillars were inlaid with gold and silver and gems; and in like manner the pillars and the beams and doorways and windows and rafters and roof and tiles were inlaid with gold and silver and gems.

Thus, on a site opposite the Perfumed Chamber, did he erect for the Tathāgata an elephant-stable, employing the seven precious minerals for the purpose. Over the elephant-stable was a potsherd of solid ruddy gold, and the peaks of the turrets were made of coral. [365] In the center of the elephant-stable he erected a jeweled pavilion; and beneath it he placed the Seat of the Law, whose feet were of solid ruddy gold and whose four uprights were likewise of solid ruddy gold. In addition, he wrought four golden rams and placed them beneath the feet of the Seat; and two golden rams, which he placed beneath the foot-rest; and six golden rams which he placed in a circle about the pavilion. The lower part of the Seat of the Law, he had woven with cords of thread, the middle part of threads of gold, and the upper part of silver threads. The back of the Seat was of sandalwood.

When he had thus completed the elephant-stable, he held a festival in honor of the opening of the stable, invited the Teacher, together with sixty-eight hundred thousand monks, gave alms for four months, and on the last day gave a set of three robes to each of the monks, the cost of the robes presented to each novice coming to a hundred thousand pieces of money. Having performed this work of merit in the dispensation of the Buddha Vipassī, he passed from this state of existence, and after undergoing birth and rebirth in the Worlds of the Gods and the world of men, he was reborn in this present dispensation at Benāres in the household of a treasurer possessed of great wealth, becoming known later as treasurer of Benāres.

10 d. Story of the Past: How Treasurer Ram and his family came to possess magical power

One day as he was on his way to the royal palace to wait upon the king, he met the king's house-priest and said to him, "Teacher, are you considering what the stars portend?" "I am indeed considering this; what else have we to do?" "Tell me then, how is the country faring?" "Some calamity is due to occur." [366] "What kind of calamity?" "Treasurer, there is to be a famine." "When will it happen?" "Three years hence." When the treasurer heard this, he caused more abundant crops to be sown than ever before, spent all the wealth he possessed buying grain, caused twelve hundred and fifty granaries to be erected, filled all the granaries with rice, and when the granaries were filled to overflowing, filled chatties and other vessels, and dumped the rest on the ground and buried it in a pit. What remained he mixed with clay and used to plaster walls.

When, some time later, the famine arrived, he made use of the grain which had been stored for this purpose; and when the grain which he had stored in granaries, chatties, and other vessels had been exhausted, he summoned the members of his retinue and said to them, "Dear friends, go into the mountains and there obtain sustenance. As soon as there is abundance of food once more, return to me, if you so desire. But if you do not wish to return, remain wherever you like." They did as he suggested.

Now the treasurer had a single steward, a slave named Puṇṇa, who remained behind with him. The treasurer's wife also remained behind with him, and so likewise did his son and his daughter-in-law, making five persons in all. [367] When the grain which had been buried in pits in the earth was exhausted, they tore down the clay walls, moistened the clay, and supported themselves on the grain taken therefrom. When the famine spread and the supply of clay was exhausted, the treasurer's wife broke in pieces the clay which still remained in the walls, moistened it, obtained from the clay half an āḷhaka of rice, pounded it, and obtained therefrom a nāḷi of rice. Then thinking to herself, "In time of famine there are many thieves," for fear of thieves, she put the rice in a jar, closed the jar, and dug a hole in the earth and buried it.

When the treasurer returned from waiting upon the king, he said to his wife, "My dear wife, I am hungry; is there anything to eat?"

His wife, instead of saying, "There is nothing in sight," said, "Husband, there is one nāḷi of rice." "Where is it?" "I dug a hole in the earth and buried it for fear of thieves." "Well then, remove it and cook some of the rice." "If I prepare rice-gruel, there will be enough for two meals, but if I boil the rice there will be enough for only a single meal. How shall I cook the rice, husband?" "There is nothing else for us to do but eat boiled rice and die; only do boil some rice." So his wife prepared the rice by boiling it; and dividing the boiled rice into five portions and taking out of the boiler a portion sufficient to fill the treasurer's bowl, she set it before him.

At that moment on Mount Gandhamādana a Private Buddha [368] arose from a state of trance. (When a Private Buddha is in a state of trance, by reason of the state of trance the pangs of hunger do not oppress him; but so soon as he has arisen from a state of trance, intense hunger attacks him and sets on fire, as it were, the mucous membrane of the stomach. So they look for a place where they may get something, and go thither. Persons who give alms to Private Buddhas on a day when they arise from a state of trance may attain thereby the post of commander-in-chief or some other grade of advancement.) When, therefore, this Private Buddha had with supernatural vision surveyed the world, he thought, "A dreadful famine has arisen in the Land of the Rose-apple, and in the treasurer's house five persons have only a nāḷi of boiled rice cooked. Have these five persons faith, and will they bestow favor on me?" Perceiving that they possessed faith and that they would bestow favor on him, he took bowl and robe and went and showed himself standing before the door of the house of the great treasurer.

When the treasurer saw the Private Buddha, he rejoiced at heart, for he thought to himself, "It is because I gave no alms in times past that I have experienced so dreadful a famine. This portion of boiled rice may keep me for one day, but if I give it to this Private Buddha it will avail to my salvation in countless millions of cycles of time." With this thought in his mind he removed the bowl of rice, approached the Private Buddha, saluted him with the Five Rests, escorted him into the house, provided him with a seat, bathed his feet, placed them on a golden foot-rest, and then took the vessel of rice and poured the rice into the bowl of the Private Buddha. When he had poured half of the rice into the bowl of the Private Buddha, the Private Buddha covered the bowl with his hand. [369]

Said the treasurer, "Reverend Sir, we five persons possessed a

nāḷi of rice between us, and of the boiled rice prepared therefrom, this is one portion, and it is impossible to divide this in two. I ask you not to bestow a blessing upon me in this present world; I desire to give you all of the rice without reserve." With these words he gave him all of the rice, making the following Earnest Wish as he did so, "Reverend Sir, in the various places where I shall be reborn, may I never again behold such a famine as this. Henceforth may I have the means to give seed-rice to all the inhabitants of the Land of the Rose-apple. May I never be obliged to work for my living. Having caused my twelve hundred and fifty granaries to be swept, having bathed my head, having sat down at the doors of my granaries, at the moment when I look up, may a shower of ruddy rice fall from heaven and fill all my granaries. In the various places where I shall be reborn, may this very woman be my wife, this very youth my son, this very girl my daughter-in-law, and this very man my slave."

The treasurer's wife thought to herself, "It is out of the question for me to eat, so long as my husband is oppressed with hunger." So she gave her own portion to the Private Buddha, making the following Earnest Wish, "Reverend Sir, in the various places where I shall be reborn, may I never again behold such a famine as this. May I have the power, by setting before me a pint-pot of boiled rice, to give to all the inhabitants of the Land of the Rose-apple; and no matter how much I give, so long as I do not get up, may the pot be replenished with just as much boiled rice as has been taken out. May this very man be my husband, this very youth my son, this very girl my daughter-in-law, and this very man my slave."

The treasurer's son also gave his own portion of boiled rice to the Private Buddha, making the following Earnest Wish, "May I never again behold such a famine as this. May I have the power with a single purse of a thousand pieces of money to give money to all the inhabitants of the Land of the Rose-apple; and no matter how much I give, yet may this purse remain full. May this very woman and this very man be my mother and my father, this very woman be my wife, and this very man be my slave."

The treasurer's daughter-in-law also gave her own portion of boiled rice to the Private Buddha, making the following Earnest Wish, "May I never again behold such a famine. May I have the power, by setting a basket of grain before me, to give seed-rice to all the inhabitants of the Land of the Rose-apple; and no matter how much I give, yet may the grain in the basket remain undiminished. In

the various places where I shall be reborn, may this very woman and this very man be my mother-in-law and my father-in-law, this very man be my husband, and this very man be my slave."

The slave also gave his own portion of boiled rice to the Private Buddha, making the following Earnest Wish, "May I never again behold such a famine. When I plow, may three furrows run on this side of me, three furrows on that side, and one in the midst, seven furrows in all, each an ammaṇa wide." Although the slave could have had the post of commander-in-chief on that day by wishing for it, [371] yet by reason of his affection for his mistress and his master, he made the following Earnest Wish, "May this very woman and this very man be my mistress and my master."

As each of these five persons concluded what he had to say, the Private Buddha said, "So be it," and pronounced the words of thanksgiving in the form of the Stanzas proper to a Private Buddha. Then, thinking to himself, "It is my duty to satisfy the longing of these living beings," he commanded, "May these living beings behold me until I reach Mount Gandhamādana." Straightway he soared away through the air, and they all stood and watched him. Having reached Mount Gandhamādana, he divided the boiled rice among five hundred Private Buddhas. By virtue of his supernatural power the boiled rice sufficed for all. The five persons still stood and watched.

When midday was past, the treasurer's wife washed the pot in which she had boiled the rice, placed the cover on it, and put it away. The treasurer, worn out with hunger, lay down and fell asleep. When it was evening, he awoke and said to his wife, "Dear wife, I am very hungry; are there no lumps of burnt rice sticking to the bottom of the pot?" Now his wife remembered very well that she had washed the pot and put it away, and knew that no rice remained. But for all that, she did not say, "There is none." On the contrary, she said, "I will uncover the pot and look and tell you." So saying, she rose from her seat, went to the closet where the pots were kept and removed the cover from the pot. Instantly the pot was filled with boiled rice possessing the fragrance of jasmine-buds; moreover the rice overflowed from the pot and thrust open the cover.

As soon as the treasurer's wife saw what had happened, her body was suffused with joy. Said she to her husband, "Rise, husband; I did indeed wash the pot and place the cover on it and put it away; but here it is filled with boiled rice possessing the fragrance of jasmine-buds. [372] It is worth while to do good deeds; it is worth while

to give alms. Rise, husband, and eat." So saying, she gave boiled rice to both father and son. When they had risen from their seats, she sat down and ate with her daughter-in-law. After that she gave boiled rice also to the slave Puṇṇa.

But in spite of the fact that rice was taken out of the boiler again and again, there was no diminution in the quantity of rice therein contained; as soon as one spoonful was taken out another spoonful appeared. On that day also the granaries and other receptacles were filled once more precisely as before. Thereupon the treasurer caused the following proclamation to be made throughout the city, "Rice has appeared in the treasurer's house; let all those who require seed-rice come and take it." Thereupon men came to the treasurer's house and received seed-rice, all the inhabitants of the Land of the Rose-apple obtaining seed-rice at his hands.

The treasurer passed from that state of existence, and after passing through the round of birth and rebirth in the Worlds of the Gods and the world of men, was reborn in the dispensation of the present Buddha in the city Bhaddiya in the family of the treasurer. His wife was also reborn in a family possessed of great wealth, and when she arrived at marriageable age, was married once more to the treasurer. By reason of his former deed of merit, the rams described above came into existence in the yard back of his house. His son was his former son, his daughter-in-law his former daughter-in-law, and his slave his former slave.

10 e. Treasurer Ram and his family exhibit their magical power

One day the treasurer decided to test the power of his merit. Accordingly he caused his twelve hundred and fifty granaries to be swept clean, bathed his head, and sat down at the door of each of his granaries and looked up. Thereupon all of his granaries became filled with dusky rice of the kind before described. [373] Desiring to test the merit of the rest of his household also, he said to his wife and his son and his daughter-in-law and his slave, "You also test the power of your own merit." So his wife adorned herself with all her adornments, and before the very eyes of the multitude, measured out a pint-pot of rice, boiled the rice, and sitting down at the gate in a seat made ready for her, took a golden spoon and proclaimed, "Let those approach who have need of boiled rice." And she filled all the vessels presented to her, giving to all who came. All day long she

gave rice away, but every time she removed a spoonful of rice, an equal amount was restored.

(It appears that in previous states of existence she had entertained the Congregation of Monks of previous Buddhas; also that on such occasions she had taken her pint-pot of rice with her left hand and her spoon with her right, and in just the same way had filled the bowls of the monks and given alms of boiled rice. As a result of this, the sign of the lotus was impressed upon her left hand, filling the palm thereof, and the sign of the moon was impressed upon her right hand, filling the palm. Moreover she had taken her straining-cup and filtered water for the Congregation of Monks and had walked back and forth, giving water to the monks; therefore the sign of the moon was impressed upon her right foot, filling the sole thereof, and the sign of the lotus was impressed upon her left, filling the sole thereof. For this reason they gave her the name Candapadumā, or Moon-Lotus.)

His son likewise bathed his head, took a purse containing a thousand pieces of money, [374] and proclaimed, "Let those approach who have need of money." And he filled all the vessels that were offered to him, giving to all who came. But all the time a thousand pieces of money remained in his purse. Likewise his daughter-in-law adorned herself with all her adornments, took a basket of rice-paddy, seated herself in the open courtyard, and proclaimed, "Let those approach who have need of seed-rice." And she filled all the vessels that were offered to her, giving to all who came. The basket remained filled as before.

His slave likewise adorned himself with all his adornments, yoked his oxen with golden yokes and golden straps, took a golden goad-stick, made marks of the spread hand with scented ointment on his oxen, and fastened golden flower-cups to their horns. Having so done, he drove them to the field and began to plow. At once seven furrows were opened, three on one side, three on the other side, and one in the middle. Thus did the inhabitants of the Land of the Rose-apple obtain from the house of the householder boiled rice and seed-rice and gold both unwrought and wrought, each receiving as much as he had need of.

10 f. Frame-Story concluded: Treasurer Ram goes forth to meet the Buddha

When the treasurer of magical power so great heard that the Teacher had come, he resolved to go forth to meet the Teacher and

departed from his house. On the way he met a number of heretics who said to him, "Householder, how comes it that you, who believe in the Activity of Souls, go to the hermit Gotama, who does not?" Thus did the heretics seek to dissuade him from his purpose. But instead of paying any attention to them, he went and saluted the Teacher [375] and seated himself respectfully on one side. Thereupon the Teacher preached the Law to him in orderly sequence. At the conclusion of the Teacher's discourse the treasurer attained the Fruit of Conversion. He then informed the Teacher of the attempt of the heretics to turn him back by uttering dispraise of the Teacher. Said the Teacher, "Householder, as for these beings, they do not see their own fault, great though it be. Though the faults of others exist not, they talk of them as though they did exist. It is as though they were winnowing chaff." So saying, he pronounced the following Stanza,

252. Easy to see are the flaws of another, but hard to see are one's own.
For a man winnows the defects of others like chaff,
But covers his own, even as a dishonest gambler covers a losing throw.

XVIII. 11. THE FAULT-FINDING MONK[1]

If a man look to find flaws in another. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to an Elder named Fault-finder, Ujjhānasaññī. [376]

The story goes that this Elder used to go about finding fault with the monks, saying, "Thus does this monk put on his undergarment, thus does he put on his upper garment." The monks reported the matter to the Teacher, saying, "Reverend Sir, Elder So-and-so is doing thus and so." The Teacher replied, "Monks, he who attends strictly to whatever comes under the head of duty and admonishes others to do likewise, the same is not a faultfinder. But he who is minded to find fault, who seeks to find flaws in others, and who goes about talking accordingly, such a man will never attain a single one of the Specific Attainments such as Trance; only the Impurities increase within him." So saying, he pronounced the following Stanza,

253. If a man look to find flaws in another, if he be minded ever to find fault,
The Impurities increase within him; such a man is far from Destruction of the Impurities.

[1] Text: N iii. 376–377.

XVIII. 12. IS THERE A PATH THROUGH THE AIR?[1]

There is no path through the air. This religious instruction was given by the Teacher with reference to the Wanderer Subhadda. It was while the Teacher was lying on the Bed of the Great Decease in the Sāl-forest of the Mallas at Upavattana in the city of Kusinārā. [377]

The story goes that in times long past, when Subhadda's younger brother gave alms nine times of the first-fruits of a certain crop, Subhadda himself had no desire to give alms and refused, but in the end did give alms. As the result of this, he failed to see the Teacher both in the First Period of Enlightenment and in the Second. In the Last Period of Enlightenment, however, when the Teacher was come to the time of the Great Decease, he thought to himself, "I have entertained doubts on three points and have asked the old monks to resolve my doubts for me. But because I have looked upon the monk Gotama as a novice, I have never asked him. [378] Now, however, the time of his Great Decease is come, and if I do not ask him now, I may be sorry hereafter." Accordingly he approached the Teacher.

Elder Ānanda sought to prevent him. But the Teacher gave him leave to approach, saying to the Elder, "Ānanda, do not keep Subhadda away; let him ask me his question." Therefore Subhadda entered within the curtain, seated himself at the foot of the bed, and asked the Teacher the following questions, "Sir monk, is there such a thing as a path through the air? Can one be called a monk who is an outsider? Are the Aggregates eternal?" Thereupon the Teacher informed him that these things have no real existence, expounding the Law in the following Stanzas,

254. There is no path through the air; no outsider is a monk;
Mankind delights in the Hindrances; the Tathāgatas are free from the Hindrances.

255. There is no path through the air; no outsider is a monk;
The Aggregates are not eternal; there is no variableness in the Buddhas.

[1] This story is derived from *Dīgha*, ii. 148–153. Here, as elsewhere, the redactor makes such alterations in the story as serve his purpose. Text: N iii. 377–379.

BOOK XIX. THE RIGHTEOUS, DHAMMAṬṬHA VAGGA

XIX. 1. THE UNJUST JUDGES[1]

Not therefore is a man called a justice. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the ministers of justice. [380]

For on a certain day the monks made their rounds for alms in a settlement at the north gate of Sāvatthi, and returning from their pilgrimage to the monastery, passed through the center of the city. At that moment a cloud came up, and the rain began to fall. Entering a hall of justice opposite, they saw lords of justice taking bribes and depriving lawful owners of their property. Seeing this, they thought, "Ah, these men are unrighteous! Until now we supposed they rendered righteous judgments." When the rain was over, they went to the monastery, saluted the Teacher, and sitting respectfully on one side, informed him of the incident. Said the Teacher, "Monks, they that yield to evil desires and decide a cause by violence, are not properly called justices; [381] they only that penetrate within a wrong and without violence render judgment according to the wrong committed, are properly called justices." So saying, he pronounced the following Stanzas,

256. Not therefore is a man called a justice because he decides a cause arbitrarily;
Nay rather is it he that inquires into both right and wrong, he that is wise.

257. He that leads others without violence, justly and righteously,
He that is protected of the Law, he that is intelligent, he alone is properly called a justice.

XIX. 2. THE BAND OF SIX[2]

Not therefore is a man called wise for his much speaking. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the monks of the Band of Six. [382]

[1] Text: N iii. 380–382.

[2] Text: N iii. 382–384.

The story goes that the monks of the Band of Six used to go about from monastery to monastery and from village to village, creating disorder in the refectories. [383] One day some young monks and novices, after eating breakfast in the village, came to the monastery. The monks asked them, "Brethren, how did you like the refectory?" The visitors replied, "Brethren, do not ask us. The monks of the Band of Six say to themselves, 'We alone are intelligent, we alone are wise. We will smite these monks and pour sweepings on their heads and thus drive them out.' So saying, they grab us from behind and pour sweepings on our heads; thus have they thrown the refectory into disorder." The monks went to the Teacher and reported the matter to him. Said the Teacher, "Monks, I do not call him a wise man who speaks much and annoys others. Him alone I call a wise man who is patient and free from hatred and free from fear." So saying, he pronounced the following Stanza,

258. Not therefore is a man called wise for his much speaking;
He that is patient, free from hatred, free from fear, he alone is called wise.

XIX. 3. NOT THEREFORE IS A MAN PRAISED FOR HIS MUCH SPEAKING[1]

Not therefore is a man versed in the Law. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder One-verse, Ekuddāna, an Arahat. [384]

The story goes that Elder Ekuddāna dwelt quite alone in a certain forest-grove and that he knew but this one Solemn Utterance:

To the monk of lofty thoughts, heedful, training himself in the ways of silence,
To such a monk, tranquil and ever mindful, sorrows come not.

On Fast-days Elder Ekuddāna himself alone sounded the call to attend the preaching of the Law and uttered this Stanza, whereupon the deities shouted applause with a noise like that of the earth splitting open. Now it so happened that on a certain Fast-day two monks versed in the Tipiṭaka came to his place of abode, attended by a retinue of five hundred monks each. When he saw them, his heart was filled with joy, and he said to them, "You have done well to come here; to-day [385] we will listen to the Law." "But, brother, there

[1] Parallels: *Udāna*, iv. 7: 43; *Thera-Gāthā Commentary*, lxviii. Text: N iii. 384–386.

are no persons here to listen to the Law." "Yes, there are, Reverend Sirs; on a day when the Law is expounded, this forest-grove is filled with the noise of the shouts of applause of the deities."

One of the Elders recited the Law and the other expounded the Law, but not even a single deity gave applause. Said the Elders, "Brother, you said to us, 'On a day when the Law is expounded, the deities in this forest-grove give applause with a loud noise;' what does this mean?" "Brethren, on other days there has been just such a noise; I do not know what is the matter to-day." "Well then, brother, you just preach the Law." Elder Ekuddāna took the fan, and sitting in his seat, pronounced that one Stanza. The deities shouted applause with a loud noise.

Now the twice five hundred attending monks were highly offended at the deities and said, "The deities in this forest-grove show respect of persons in giving applause. Though monks versed in the Tipiṭaka uttered so much of the Law, they gave not so much as a world of approval; but just because a certain old Elder recited a single Stanza, they shouted applause with a loud noise." And going to the monastery, they reported the incident to the Teacher. [386] Said the Teacher, "Monks, I call not him versed in the Law who knows or utters much of the Law; but whosoever masters even a single Stanza and clearly understands the Truths, such a man is verily and indeed versed in the Law." So saying, he pronounced the following Stanza,

259. Not therefore is a man versed in the Law for his much speaking.
But he that hears ever so little, and evidences his perception of the Law by his acts,
He is indeed versed in the Law, for he fails not to heed the Law.

XIX. 4. CAN A YOUNG MONK BE AN "ELDER"?[1]

Not therefore is a man an Elder. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lakuṇṭaka Bhaddiya. [387]

For on a certain day this Elder went to wait upon the Teacher. As he departed, Thirty forest monks saw him. The monks went to the Teacher, saluted him, and sat down respectfully on one side. The Teacher, perceiving that they were ripe for Arahatship, asked them

[1] Text: N iii. 387–388.

this question, "Did you see a certain Elder leave this place?" "No, Reverend Sir, we did not." "You did not?" "We saw a certain novice, Reverend Sir." "Monks, he was no novice; he was an Elder." "He was exceedingly young, Reverend Sir." "Monks, I do not call a man an Elder merely because he is old, because he sits in the seat of an Elder; but he who comprehends the Truths and is ever kind to others, he is an Elder indeed." So saying, he pronounced the following Stanzas,

260. Not therefore is a man an Elder because his head is gray;
Though he be ripe in years, yet he is called 'Old-in-vain.'"

261. That man in whom dwell truth, righteousness, non-injury, temperance, and self-control,
He that has rid himself of his faults and is steadfast, that man is truly called an Elder.

XIX. 5. WHAT IS AN ACCOMPLISHED GENTLEMAN?[1]

Not through eloquence. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of monks. [388]

For once upon a time certain Elders saw some young monks and novices dyeing robes and performing the other duties for their preceptors. Thereupon they said to themselves, "We ourselves are clever at putting words together, but for all that, receive no such attentions. Suppose [389] now we were to approach the Teacher and say to him, 'Reverend Sir, when it comes to the letter of the Sacred Word, we too are expert; give orders to the young monks and novices as follows, "Even though you have learned the Law from others, do not rehearse it until you have improved your acquaintance with it under these Elders."' Thus will our gain and honor increase."

Accordingly they approached the Teacher and said to him what they had agreed upon. The Teacher listened to what they had to say and became aware of the following, "In this Religion, according to tradition, it is entirely proper to say just this. However, these Elders seek only their own gain." So he said to them, "I do not consider you 'accomplished' merely because of your ability to talk. But that man in whom envy and other evil qualities have been up-

[1] Text: N iii. 388–390.

rooted by the Path of Arahatship, he alone is truly accomplished." So saying, he pronounced the following Stanzas,

262. Not through eloquence or beauty of complexion
Is a man accomplished, if at the same time he be envious, niggardly, deceitful.

263. But he that has cut off and uprooted and removed all these faults,
He that has rid himself of hatred, he that is intelligent, such a man is rightly called accomplished.

XIX. 6. IT IS NOT TONSURE THAT MAKES THE MONK [1]

No tonsure can make a monk. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Hatthaka. [390]

The story goes that whenever Hatthaka was defeated in an argument, he would say, "Pray come to such and such a place at such and such a time, and we will resume the discussion." He would then precede his opponent to the appointed place and say, "See! the heretics are so afraid of me that they dare not meet me; this is a confession of defeat on their part." This and much else of the same sort he would say. These were the tactics he invariably employed with one opponent after another, whenever he met defeat. The Teacher, hearing that Hatthaka was doing thus and so, sent for him [391] and asked him, "Hatthaka, is the report true that you are doing thus and so?" "It is true," replied Hatthaka. Then said the Teacher, "Why do you do so? A man who utters such falsehoods has no right to the name of monk merely because he goes about with his head tonsured. But he that conquers sins both small and great, is a monk indeed." So saying, he pronounced the following Stanzas,

264. No tonsure can make a monk of a man who is undisciplined, who speaks falsehood;
If a man be affected with desire and cupidity, how can he be a monk?

265. But he that overcomes sins both small and great, wholly and entirely,
He is rightly called, from victory over sins, a monk.

[1] Text: N iii. 390–391.

XIX. 7. WHAT IS IT THAT MAKES THE MONK?[1]

Not therefore is a man a monk. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman. [392]

The story goes that this Brahman retired from the world and became a monk of an heretical order. As he went about on his rounds for alms, he thought to himself, "The monk Gotama addresses as "monks" his own disciples who go about on rounds for alms; he ought to address me also as a monk." Accordingly he approached the Teacher and said to him, "Sir Gotama, I also support life by going about on rounds for alms; address me also as a monk." But the Teacher said to him, "Brahman, I do not call a man a monk merely because he receives alms. For a man who adopts and practices all the forms is not therefore a monk. But he that weighs well all the Aggregates of Being and acts accordingly, he is a monk indeed." So saying, he pronounced the following Stanzas,

266. Not therefore is a man a monk because he receives alms from others.
He that adopts the religion, forms and all, is not on that account a monk.

267. Whoever in this world casts out both merit and demerit, lives a life of chastity,
Walks wisely through the world, he is a monk indeed.

XIX. 8. IT IS NOT SILENCE THAT MAKES THE SAGE[2]

Not because of silence. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the heretics.

The story goes that whenever the heretics took a meal in a given place, [394] they would say to their hosts, "May tranquillity be your portion, may happiness be your portion, may your years increase. In such and such a place there is mud, in such and such a place there are thorns; to such a place you should not go." After this manner would they express their thanks and good wishes, and only after having so done, would they depart. But in the First Period of Enlightenment, before the saying of thanksgivings had been enjoined, the monks would depart from the refectory with never a word of

[1] Text: N iii. 392–393.

[2] Text: N iii. 393–396.

thanksgiving to their hosts. At this the people were offended and said, "We hear words of thanksgiving and good wishes from the heretics, but the reverend monks depart in utter silence." The monks reported this matter to the Teacher.

Said the Teacher, "Monks, henceforth in refectories and other such places render thanks according to your good pleasure and speak pleasantly to your hosts as you sit beside them." Thus did the Teacher enjoin upon them the saying of thanksgivings, and they did according to his command. When the people heard the words of thanksgiving, they put forth the greater efforts, invited the monks to take meals in their houses, and went about bestowing abundant offerings upon them. Then were the heretics offended and said, "We are sages and keep silence, but the disciples of the monk Gotama deliver lengthy discourses in refectories and other such places." When the Teacher heard their remarks, he said, "Monks, I do not call a man a sage merely because he keeps silence. For there are some men who say nothing because of ignorance, others because of lack of confidence, while still others are so niggardly that they seek to prevent others from learning anything of importance which they themselves know. Therefore I say that a man is not called a sage merely because he keeps silence; rather is he called a sage because of suppression of evil." So saying, he pronounced the following Stanzas,

268. Not because of silence is a man a sage, if he be foolish and ignorant.
But the wise man who takes to himself truth, even as one grasps a pair of scales,

269. And rejects those things that are evil, such a man is a sage, and for this reason is a sage.
He that understands both worlds is therefore called a sage.

XIX. 9. NOBLE IS AS NOBLE DOES [1]

Not therefore is a man Noble. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain fisherman named Noble, Ariya. [397]

For once upon a day the Teacher, perceiving that this fisherman was ripe for Conversion, after making his alms-pilgrimage in a settlement near the north gate of Sāvatthi, set out thence to return, accompanied by the Congregation of Monks. At that moment this fisher-

[1] Text: N iii. 396–398.

man was engaged in catching fish with hook and line. But when he saw the Congregation of Monks presided over by the Buddha, he threw away his fishing-pole and stood still. The Teacher halted not far from him, and turning about, asked Elder Sāriputta and the other Elders their names, saying, "What is your name?" "What is your name?" In reply the Elders told him their respective names, saying, "I am Sāriputta," "I am Moggallāna." Thereupon the fisherman thought to himself, "The Teacher asks the names of all the others; doubtless he will also ask me my name." The Teacher, knowing his wish, asked him, "Lay disciple, what is your name?" "Reverend Sir, my name is Noble," replied the fisherman. Then said the Teacher, "Lay disciple, men like you who take the lives of living beings are not to be called Noble. Nobles are rather those who never injure the multitude." So saying, he pronounced the following Stanza,

> 270. Not therefore is a man Noble because he injures living beings;
> A Noble is so called because he never injures living beings.

XIX. 10. BE NOT PUFFED UP[1]

Not merely because of religious practices. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to several virtuous monks. [398]

The story goes that some of these monks considered thus within themselves, "We have acquired virtue; we have taken upon ourselves the Pure Practices; we are exceedingly learned; we dwell in places of abode that are solitary and remote; we have developed the Supernatural Powers by Ecstatic Meditation. For us it would be no hard matter to attain Arahatship; indeed we can attain Arahatship any day we wish." Likewise those of the monks who had attained the Fruit of the Third Path, considered thus within themselves, "For us it would be no hard matter now to attain Arahatship." One day all of them [399] approached the Teacher, saluted him, and seated themselves respectfully on one side.

The Teacher asked them, "But, monks, have you brought your religious duties to consummation?" The monks replied, "Reverend Sir, we have attained such and such degrees of sanctity. Therefore, whenever we wish, we are able to attain Arahatship. With this thought in our minds, we keep residence." When the Teacher heard

[1] Text: N iii. 398–400.

their reply, he said, "Monks, it is never proper for a monk, merely because he has kept the precepts whole and undefiled, or because he has attained the bliss of the Third Path, to think, 'But little suffering is involved in our present existence.' On the contrary, not until he has attained Destruction of the Depravities, should he allow himself to think, 'I have attained true bliss.'" So saying, he pronounced the following Stanzas,

271. Not merely because of religious practices, nor yet because of much learning,
Neither because of attainment of Tranquillity, nor because of living solitary and remote,

272. Win I the Bliss of Release, incapable of attainment by worldlings.
Monk, rest not content until thou hast attained Destruction of the Depravities.

BOOK XX. THE PATH, MAGGA VAGGA

XX. 1. THE EIGHTFOLD PATH IS THE BEST OF PATHS[1]

The Eightfold Path is the best of Paths. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. [401]

The story goes that once upon a time the Teacher, after journeying through the country, returned to Sāvatthi and seated himself in the Hall of State. When he had taken his seat, these five hundred monks began to talk about the paths over which they had traveled, saying, "The path to such and such a village is smooth; to such and such a village, rough; to such and such a village, covered with pebbles; to such and such a village, without a pebble." After this manner did they discuss the paths over which they had traveled. The Teacher, perceiving that they were ripe for Arahatship, went to the Hall of State, and seating himself in the seat already prepared for him, asked, "Monks, what is the present subject of discussion as you sit here together?" When they told him, he said, "Monks, this is a path foreign to our interests; one who is a monk should address himself to the Noble Path, for only by so doing can he obtain Release from all Suffering." So saying, he pronounced the following Stanzas, [402]

273. The Eightfold Path is the best of Paths; the Four Sayings are the best of Truths;
Freedom from desire is the best of states; he that has eyes to see is the best of men.

274. This is the only Path; there is none other that leads to Purity of Vision;
Do ye enter upon this Path; so shall ye confound Māra.

275. Enter ye upon this Path, and ye shall make an end of suffering;
This is the Path which I preached so soon as I learned to remove the Arrow of Lust.

276. It is you who must put forth exertion; the Tathāgatas are only guides;
By meditation, those that enter upon this Path win release from the bondage of Māra.

[1] Text: N iii. 401–404.

XX. 2. IMPERMANENCE [1]

"*Impermanent are all existing things.*" This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. [405]

The story goes that these five hundred monks, who had received a Subject of Meditation from the Teacher and who had striven and struggled with might and main in the forest without attaining Arahatship, returned to the Teacher for the purpose of obtaining a Subject of Meditation better suited to their needs. The Teacher inquired within himself, "What will be the most profitable Subject of Meditation for these monks?" Then he considered within himself, "In the dispensation of the Buddha Kassapa these monks devoted themselves for twenty thousand years to meditation on the Characteristic of Impermanence; therefore the Characteristic of Impermanence shall be the subject of the single Stanza which I shall pronounce." And he said to them, "Monks, in the sphere of sensual existence and in the other spheres of existence all the Aggregates of Existence are by reason of unreality impermanent." So saying, he pronounced the following Stanza,

> 277. "Impermanent are all existing things."
> With wisdom who perceives this fact,
> Straightway becomes contemptuous of suffering.
> This is the Way of Salvation.

XX. 3. SUFFERING [2]

[The story relating to the Second Stanza is the same.] [406]

On this occasion the Exalted One, knowing that these monks had devoted themselves to meditation on the Characteristic of Suffering, said to them, "Monks, all the Elements of Being press hard upon us, and are therefore occasions of suffering." So saying, he pronounced the following Stanzas,

> 278. "Involved in suffering are all existing things."
> With wisdom who perceives this fact,
> Straightway becomes contemptuous of suffering.
> This is the Way of Salvation.

[1] Text: N iii. 405–406.

[2] Text: N iii. 406.

XX. 4. UNREALITY[1]

[So also goes the story relating to the Third Stanza.]

Only on this occasion the Exalted One, knowing that in a previous state of existence these monks had devoted themselves to meditation on the Characteristic of Unreality, said to them, "Monks, the Elements of Being are not self-determining, and are therefore unreal." So saying, he pronounced the following Stanza, [407]

279. "Unreal are all existing things."
With wisdom who perceives this fact,
Straightway becomes contemptuous of suffering.
This is the Way of Salvation.

XX. 5. DO NOT POSTPONE UNTIL TO-MORROW[2]

He that rises not when it is time to rise. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Padhānakammika Tissa.

The story goes that five hundred youths of Sāvatthi retired from the world, became monks under the Teacher, obtained a Subject of Meditation from the Teacher, and withdrew to the forest. One of them fell away then and there, but the rest performed their meditations with such diligence that they attained Arahatship. Thereupon they returned once more to the Teacher to inform him of the blessing they had received. Now as they were going their rounds for alms in a village only a league from Sāvatthi, a certain lay disciple saw them, honored them with offerings of rice-gruel, boiled rice, and other kinds of food, and after listening to the words of thanksgiving which they pronounced, invited them to be his guests for the following day.

On that same day [408] they went to Sāvatthi, put away their bowls and robes, and in the afternoon approached the Teacher, saluted him, and sat down. The Teacher expressed great pleasure at seeing them and exchanged friendly greetings with them. Thereupon the monk who had been their fellow and had there fallen away thought to himself, "The Teacher lacks sufficient words with which to exchange

[1] Text: N iii. 406–407.

[2] This story is an abbreviated version of *Jātaka* 71: i. 316–319. Text: N iii. 407–410.

friendly greetings with these monks. But to me, since I have not attained the Paths and the Fruits, he vouchsafes never a word. I will attain Arahatship this very day, and having so done, will approach the Teacher and cause him to speak to me."

The monks took leave of the Teacher, saying, "Reverend Sir, as we were on our way hither, we were invited by a certain lay disciple to be his guests on the morrow. To-morrow, early in the morning, we shall go thither." As for their fellow-monk, he spent the entire night walking up and down. Finally, overcome by drowsiness, he stumbled against a certain stone seat at the end of the cloister and broke his thigh-bone, whereupon he screamed with a loud noise. His fellow-monks, recognizing the sound of his voice, ran hither and thither in great confusion. They lighted a light and rendered him such assistance as he needed. But even as they were ministering to his needs, the sun rose, and the result was that they had no opportunity to go to the village.

Said the Teacher to them, "Monks, did you not go to the village to receive the promised offerings?" "No, Reverend Sir," replied the monks, and told him of the incident. Then said the Teacher, "Monks, [409] this is not the first time he has prevented you from receiving promised offerings; he did the same thing also in a previous state of existence." Then, in compliance with a request of the monks, the Teacher related the following Story of the Past:[1]

Whoever postpones until afterwards the doing of duties that should be done before,
Repents afterwards, like the man who broke the green twigs of the Varaṇa-tree.

Having related the Jātaka in detail, the Teacher said, "At that time these monks were the five hundred youths, the lazy youth was this monk, and the teacher was the Tathāgata." In concluding his lesson the Teacher said, "Monks, whoever does not rise when it is time to rise, whoever is weak of will and indolent, such a man never develops Trance or any other of the Specific Attainments." So saying, he pronounced the following Stanza,

280. He that rises not when it is time to rise, young, strong, given over to laziness,
Weak of will and thought, indolent, such a lazy man finds not the path to wisdom.

[1] *Jātaka* 71: i. 317–319.

XX. 6. THE PIG-GHOST[1]

One should be guarded in word. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a pig-ghost. [410]

For one day Elder Moggallāna the Great was descending from Mount Vulture Peak with Elder Lakkhaṇa. Reaching a certain spot, he smiled. Thereupon Elder Lakkhaṇa asked him, "Brother, what is the cause of your smile?" Elder Moggallāna the Great replied, "Brother, it is not the proper time for such a question. Wait until we are in the presence of the Teacher and then ask me." [411] So saying, Elder Moggallāna the Great, accompanied by Elder Lakkhaṇa, made an alms-pilgrimage in Rājagaha. And returning from his alms-pilgrimage, he went to Veḷuvana, saluted the Teacher, and sat down.

Then Elder Lakkhaṇa asked him about the matter. Elder Moggallāna the Great replied, "Brother, I saw a certain ghost. He was three-quarters of a league in size. His body was like the body of a human being. But his head was like the head of a pig, and out of his mouth grew a tail, and out of the tail oozed maggots. Thought I to myself, as I looked at him, 'Verily I never saw such a looking creature before.' It was because I saw that ghost that I smiled."

Said the Teacher, "Monks, they that are my disciples have indeed eyes to see. I also saw this creature as I sat on the Throne of Enlightenment. But I thought to myself, 'Should men not believe me, it would be to their woe.' Therefore, out of compassion for others, I said nothing about it. But now that I have Moggallāna for my witness, I speak the truth boldly. Monks, Moggallāna has spoken the truth."

When the monks heard those words of the Teacher, they asked him, "But, Reverend Sir, what was his deed in a previous state of existence?" The Teacher replied, "Well then, monks, listen." And with reference to the ghost's former deed, he related the following

[1] Parallels: *Saṁyutta*, xix: ii. 254 ff.; *Petavatthu Commentary*, i. 3: 12–16. Text: N iii. 410–417.

6 a. Story of the Past: The destroyer of friendships

The story goes that in the dispensation of the Buddha Kassapa there were two Elders who lived together in peace and harmony in a certain village monastery. One of them was sixty years of age, [412] and the other was fifty-nine. The younger used to carry the bowl and robe of the older and accompany him about; in fact he used to perform all the major and minor duties like a novice. Like two brothers sprung from the womb of the same mother, they lived together in peace and harmony.

One day a certain preacher of the Law came to their place of residence. Now it was the day appointed for the hearing of the Law. The two Elders offered hospitality to the visitor and said to him, "Good man, preach the Law to us." So he preached the Law to them. Their hearts were gladdened at the thought, "We have gained a preacher."

On the following day, taking him with them, they entered a neighboring village for alms. When they had finished their breakfast, they said to him, "Brother, preach the Law for a little while, beginning at the point where you stopped yesterday." Thus did they cause him to preach the Law to the people. The people, after listening to his preaching of the Law, invited him for the following day also. In this manner they made an alms-pilgrimage in all the villages round about where they were accustomed to receive alms, taking him with them and spending two days in each.

The preacher of the Law thought to himself, "These two Elders are exceedingly soft. I may just as well drive both of them away and take up my residence in this monastery myself." In the evening he went to wait upon the Elders. When it was time for the monks to rise and go, he returned, approached the senior Elder, and said, "Reverend Sir, there is something I ought to say to you." "Say it, brother," replied the senior Elder. The preacher of the Law thought a little and then said, "Reverend Sir, what I have to say carries with it severe censure." And without telling a thing he departed, going immediately to the junior Elder and acting in precisely the same manner.

On the second day he did the same thing again. On the third day [413] the two Elders were agitated beyond measure. The preacher of the Law approached the senior Elder and said to him, "Reverend Sir, there is something I ought to say, but I dare not say it in your presence." But the Elder pressed him for a reply, saying,

"Never mind, brother; say what you have to say." Finally the preacher of the Law said, "But, Reverend Sir, has the junior Elder anything to do with you?"

"Good man, what say you? We are like sons sprung from the womb of the same mother; whatever one of us receives, the other receives also; all this time I have never seen a single thing in him that is wrong." "Is that so, Reverend Sir?" "That is so, brother." "Reverend Sir, this is what the junior Elder said to me: 'Good man, you are of gentle birth, but as for this senior Elder, if you intend to have anything to do with him, and if you believe him to be modest and amiable, you had better look out.' And this he has said repeatedly to me ever since the day I came here."

When the senior Elder heard these words, his heart was filled with anger. Indeed he was shattered even as a potter's vessel is shattered when struck with a stick. Then the preacher of the Law arose from where he sat, went to the junior Elder, and said the same thing to him. The junior Elder was shattered just as the senior Elder had been before him. Now although during all the years they had lived together neither of them had entered the village singly to receive alms, on the following day the junior Elder entered the village alone to receive alms, preceding his brother, and stopping at the Hall of State, while the senior Elder followed after.

When the junior Elder saw his brother, he thought to himself, "Ought I to take his bowl and robe or not?" [414] "I will not take them now," he decided. But no sooner had he done so than the thought came to him, "Hold! I have never done such a thing before. I ought not to omit my duty." So softening his heart, he approached the Elder and said to him, "Reverend Sir, give me your bowl and robe." Said the senior Elder, "Begone, you miscreant. You are not fit to take my bowl and robe." So saying, he snapped his fingers in contempt. Then said the junior Elder, "Yes, Reverend Sir, I also thought to myself, 'I will not take your bowl and robe.'" Said the senior Elder, "Brother novice, do you think that I have any attachment for this monastery?" Said the junior Elder, "But, Reverend Sir, do you suppose that I have any attachment for this monastery? This is your monastery." So saying, he took bowl and robe and departed. Likewise the senior Elder departed. Instead of going out together, one of the Elders went out by the western door and went his way, while the other went out by the eastern door and went his way. The preacher of the Law said to them, "Do not so." The

Elders replied, "You remain, brother." So the preacher of the Law remained.

When the preacher of the Law entered the neighboring village on the following day, people asked him, "Reverend Sir, where are the reverend monks?" "Brethren, do not ask me," replied the preacher of the Law. "The monks [415] who used to resort to your houses had a quarrel yesterday and left the monastery. I tried to prevent them from going, but was unable to do so." Now some of the people were simpletons and they remained silent. But others who were wise said, "During all this time we have never seen anything you might call a quarrel between the two reverend monks; if they have been frightened away, they must have been frightened away by this new-comer." And they were deeply affected with grief.

As for the Elders, no matter where they went, they were unable to secure peace of mind. The senior Elder thought to himself, "Oh, what a grievous wrong it was that the novice did! The moment he saw this visiting monk, he said to him, 'Have nothing to do with the senior Elder.'" Likewise the junior Elder thought to himself, "Oh, what a grievous wrong it was that the senior Elder did! The moment he saw this visiting monk, he said to him, 'Have nothing to do with this junior monk.'" They were unable either to rehearse the Sacred Word or to fix their attention.

After a hundred years had passed, both of them came to the same monastery in the western country and both received the same quarters. No sooner had the senior Elder entered and taken his seat on the bed, than the junior Elder came in. As soon as the senior Elder saw him, he recognized him and could not restrain his tears. The junior recognized the senior and with tear-filled eyes thought, "Shall I speak, or shall I not speak?" Then thinking, "That was not worthy of belief," he saluted the Elder and said, "Reverend Sir, [416] in all the time during which I took your bowl and robe and accompanied you about, did you ever know me to do anything improper in thought, word, or deed?" "No, brother, I never did." "Then why did you say to the preacher of the Law, 'Have nothing to do with this man'?" "Brother, I never said such a thing. I was told, however, that you said that very thing about me." "Reverend Sir, neither did I ever say such a thing."

At that moment they both realized, "He must have said this to cause a breach between us;" and each confessed his transgression against the other. So it happened that on that day two Elders, who

for the space of a hundred years had not been able to secure peace of mind, became reconciled once more. And they said, "Let us go and drive him out of that monastery." So they set out and in due course arrived at the monastery.

When the preacher of the Law saw the two Elders, he approached to take their bowls and robes. But the Elders snapped their fingers in his face and said to him, "You are not fit to reside in this monastery." Unable to endure the rebuke, the preacher of the Law instantly departed from the monastery and ran away. So, one who had practiced meditation for twenty thousand years was unable to endure a rebuke. Passing from that state of existence, he was reborn in the Avīci Hell. After enduring torment there for the space of an interval between two Buddhas, he now endures suffering on Mount Vulture Peak with a body as described above.

When the Teacher had related his former deed, he said, "Monks, a monk ought to be tranquil in thought, word, and deed." So saying, he pronounced the following Stanza,

281. One should be guarded in word and restrained in thought; likewise with the body one should do no wrong;
Should one make clear these three paths of action, one will gain the Path made known by the sages.

XX. 7. POṬHILA THE EMPTY-HEAD [1]

From zeal springs knowledge. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Poṭhila.

Poṭhila, it seems, bore the title Versed in the Tipiṭaka through the dispensations of all Seven Buddhas, and recited the Law to a company of five hundred monks. [418] One day the Teacher thought to himself, "It has not even occurred to this monk to win for himself Escape from Suffering; I will stir him up." From that time forward, whenever that monk came to wait upon him, he would say to him, "Come, Tucchapoṭhila; salute, Tucchapoṭhila; sit, Tucchapoṭhila; go, Tucchapoṭhila;" and when Poṭhila had risen from his seat and gone, he would say, "Tucchapoṭhila has gone."

Poṭhila thought to himself, "I am versed in the Three Piṭakas and in the Commentaries thereon; moreover I recite the Law to

[1] Text: N iii. 417–421.

five hundred monks, eighteen great companies. Yet the Teacher addresses me always as Poṭhila the Empty-head, Tucchapoṭhila. It is doubtless because I have not developed the Trances that the Teacher thus addresses me." Much stirred up, he said to himself, "I will straightway enter the forest and engage in meditation." Accordingly that very evening he put bowl and robe in order, and when it was dawn, set out, accompanying the monk who was the last of all to master the Law. The monks who sat in their cells repeating the Law did not notice that it was their teacher.

Poṭhila went a distance of a hundred and twenty leagues, finally arriving at a forest hermitage where thirty monks resided. Approaching the monks, he saluted the Elder of the community and said to him, "Reverend Sir, be my refuge." "Brother, you are a preacher of the Law; it is we [419] who have something to learn from you. Why do you speak thus?" "Reverend Sir, do not act thus; be my refuge." As a matter of fact, all of those monks were Arahats. The senior Elder thought to himself, "This monk, by reason of great learning, is affected with pride," and therefore sent him to a junior Elder. Poṭhila said the same thing to the junior Elder. In like manner each of the monks sent him to his junior; finally they sent him to the youngest of all, a seven-year-old novice, who was sitting in his day-quarters doing needlework. Thus did they humble his pride.

His pride humbled, Poṭhila raised his clasped hands in an attitude of reverent supplication to the novice and said to him, "Good Sir, be my refuge." "Oh, teacher," replied the novice, "what say you? You are of mature age and of great learning; it is I who have something to learn from you." "Do not act thus, good sir; only be my refuge." "Reverend Sir, if you will patiently endure admonition, I will be your refuge." "I will do so, good sir; if you say to me, 'Enter the fire,' I will enter the fire." Thereupon the novice pointed out a pool of water not far off and said to him, "Reverend Sir, plunge into this pool, robes and all." For although the novice knew full well that Poṭhila had on under and upper garments of great value, robes of double fold, [420] he spoke thus to ascertain whether he was tractable or not. No sooner were the words spoken than the Elder plunged into the water.

When the novice saw that the skirts of Poṭhila's robes were dripping he said, "Come hither, Reverend Sir." No sooner did the novice speak than Poṭhila came and stood before him. Said the novice to

Poṭhila, "Reverend Sir, if there are six holes in a given ant-hill, and a lizard enters the ant-hill by one of these holes, he that would catch the lizard stops up five of the six holes, leaving the sixth hole open, and catches the lizard in the hole by which he entered. Precisely so should you deal with the six doors of the senses; close five of the six doors, and devote your attention to the door of the mind."

To the monk, learned as he was, the words of the novice were as the lighting of a lamp. "Let that suffice, good sir," said he; and concentrating his attention on the material body, he began to meditate. The Teacher, even as he sat at a distance of a hundred and twenty leagues, surveyed that monk, and thinking to himself, "This monk must so establish himself as to become a man of great wisdom," sent forth a luminous image of himself, which went and spoke with the monk, as it were, pronouncing the following Stanza,

282. From meditation springs wisdom; from lack of meditation, wisdom dwindles away.
He that knows this twofold path of gain and loss
Should so settle himself that wisdom may increase. [421]

At the conclusion of the Stanza Poṭhila was established in Arahatship.

XX. 8. THE OLD MONKS AND THE OLD WOMAN[1]

Cut down the forest. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of old monks.

The story goes that in the days when they were living in the world they were rich and wealthy householders of Sāvatthi. Intimate friends one of another, they banded themselves together for the performance of good works. Hearing the Teacher preach the Law, they said to themselves, "We are old men; why should we remain laymen any longer?" Accordingly they asked the Teacher to admit them to the Order, and retiring from the world, adopted the monastic life. Now by reason of their advanced years they were unable to learn the Law by heart, and therefore built a hermitage of leaves and grass on the outskirts of the monastery, and lived there together. On their alms-pilgrimages they generally went to the houses of their sons and wives and there took their meals. [422]

[1] This story is almost word for word the same as *Jātaka* 146: i. 497–499. Text: N iii. 421–425.

Now one of the old monks had a former wife named Madhurapācikā, and she was a good friend to them all. Therefore they all used to take the food they received to her house, and sit down there and eat it, and Madhurapācikā would give them of her store of sauces and curries. In the course of time she was attacked by some disease or other and died. Thereupon those aged Elders assembled in the hut of one of their fellow Elders, and falling on each other's necks, wept and lamented, saying, "Madhurapācikā the lay disciple is dead." Thereupon the monks came running up from all quarters and asked, "Brethren, what is the matter?" The old monks replied, "Reverend Sirs, the former wife of our comrade is dead. She was a most generous benefactress of ours. Where shall we ever find another like her now? That is why we are weeping."

The monks fell to discussing the incident in the Hall of Truth. In came the Teacher and asked, "Monks, what are you discussing now, as you sit here all gathered together?" When they told him, he said, "Monks, this is not the first time they have so conducted themselves; the same thing happened in a previous state of existence also.

8 a. Story of the Past: Kāka Jātaka

"In a previous state of existence they were all reborn as crows. As she was walking along the shore of the sea, a wave of the sea picked her up and flung her into the sea, and there she perished, whereupon they all wept and lamented. [423] 'We will pull her out again,' said they, and forthwith set to work with their beaks to bale out the great ocean; finally they wearied of their task."

> Our jaws are tired, our mouths are parched.
> We try, but cannot lower. The great ocean fills right up again.

After the Teacher had related this Kāka Jātaka in detail,[1] he addressed the monks as follows, "Monks, inasmuch as you have incurred this suffering because of the forest of lust, hatred, and delusion, it behooves you to cut down this forest; by so doing you will obtain Release from Suffering." So saying, he pronounced the following Stanzas,

283. Cut down the forest, not alone a single tree, for from the forest springs fear;
Cut down the forest of lust and its undergrowth, monks, and ye shall be free from lust.

[1] *Jātaka* 146: i. 497–499.

284. For so long as man allows even the slightest particle of lust after women to remain unextirpated,
So long is he in bondage, even as a calf that drinks his mother's milk is in bondage to the cow.

XX. 9. "THE GRASS WITHERETH, THE FLOWER FADETH"[1]

Cut off the love of self. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk who was a co-resident of Elder Sāriputta. [425]

It appears that a youth of handsome mien, the son of a goldsmith, retired from the world and became a monk under Elder Sāriputta. Thought the Elder to himself, "In young fellows passion is strong;" accordingly, to enable the youth to ward off the attacks of lust, he directed him to meditate upon the Impurity of the Body. Now this form of meditation was not suited to the needs of the young monk, and the result was that after entering the forest and struggling and striving for the period of a month, he did not even get so far as to focus his mind.

So the young monk returned to the Elder, and when the latter asked him, "Brother, is your Subject of Meditation well in hand?" told him the actual state of affairs. Then said the Elder to him, "One must never give up, saying, 'My Subject of Meditation does not succeed.'" So he carefully taught him the same Subject of Meditation once more. Even the second time the young monk could not develop anything in the way of Specific Attainment, and returned and informed the Elder. [426] But the Elder taught him the same Subject of Meditation once more, telling him the whys and wherefores and illustrating the subject with similes. Back came the young monk with the information that he had failed in his meditations again.

Thought the Elder to himself, "An active monk, when the lusts of the flesh and so on are in him, knows that they are; and when they are not in him, he knows that they are not. Now this monk is active, not inactive; he is on the Path, not off the Path. At the same time I fail to understand his thoughts and inclinations. He will doubtless yield to the Buddha's teaching." So taking the young monk with him, he approached the Teacher in the evening, and told

[1] Text: N iii. 425–429.

him the whole story, saying, "Reverend Sir, this young monk is a co-resident of mine, and in this wise I taught him this Subject of Meditation." The Teacher said to him, "As for knowledge of thoughts and inclinations, this is a power appertaining only to the Buddhas, to those that fulfilled the Perfections and obtained Omniscience, causing the ten thousand worlds to shout for joy."

Then the Teacher pondered within himself, "From what family did this youth retire to become a monk?" Perceiving that it was from the family of the goldsmith, the Teacher surveyed the previous states of existence of the youth and saw that in five hundred successive states of existence that youth had been reborn in the family of that goldsmith only. Thought the Teacher to himself, "For a long period of time this youth has done the work of a goldsmith; many a time, saying, 'I will make kaṇikāra-flowers and lotus-flowers,' he has wrought only ruddy gold. Meditation on repulsive and disagreeable objects is not suited to him; a pleasant subject is the only Subject of Meditation appropriate to his case." So the Teacher said to Elder Sāriputta, "Sāriputta, as for this monk to whom you assigned a Subject of Meditation, and who was wearied and oppressed therewith for a period of four months, you will see him attain Arahatship this very day, after breakfast. Go your way." So saying, the Teacher dismissed Elder Sāriputta. [427]

Thereupon the Teacher created by supernatural power a golden lotus as big as a cart-wheel, caused the leaves thereof and the stalks thereof to drip drops of water, and gave this lotus to the young monk, saying, "Monk, take this lotus-flower, go to the boundary of the monastery, and set it up on a heap of sand. Then sit down cross-legged before it, and by way of preliminary practice, repeat the words, 'Blood-red! blood-red!'" In the very act of taking the lotus-flower from the hand of the Teacher, his heart became tranquil.

The young monk went to the boundary of the monastery, made a heap of sand, thrust the stalk of the lotus into it, and sitting down cross-legged before it, began the preliminary practice, saying, "Blood-red! blood-red!" At that moment the Obstacles vanished, and the Preliminary Trance set in. Thereupon he developed the First Trance, and bringing it under control by the Five Modes, even as he sat there, attained the Second and the Third Trance. When he had brought the Fourth Trance under control, he sat there diverting himself with the diversion of the trance. The Teacher, aware that he had entered upon the Trances, considered within himself, "Will

he, by himself unaided, succeed in developing Specific Attainment to the uttermost?" Perceiving that he would not be able so to do, he commanded, "Let this lotus-flower wither." Straightway that lotus-flower turned as black as a withered lotus crushed in the hands.

The young monk, arising from trance and surveying the flower, thought to himself, "How is it that this lotus-flower appears as though smitten by old age? If those things which have no attachment for the world are thus overpowered by old age, there is no question at all that beings attached to the world will be similarly overpowered." Thus did he come to see the Mark of Impermanence. [428] And so soon as he saw the Mark of Impermanence, he saw likewise the Mark of Suffering and the Mark of Unreality. And straightway the three Characteristics of Existence appeared to him as though set on fire, or as carrion tied to his neck.

At that moment a party of young boys descended into a certain pool not far from him, broke off lotus-flowers, and made a pile of them on the bank. The young monk looked first at the lotus-flowers in the water and then at those which lay on the bank. The lotus-flowers in the water appeared to him exceedingly beautiful as they raised their heads aloft dripping with water; those that lay on the bank were withered at the tips. Thought the young monk to himself, "If old age thus smites those things which have no attachment for the world, is it not much more likely to smite beings who have attachment for the world?" Then did he see yet more clearly the Marks of Impermanence, Suffering, and Unreality.

The Teacher perceived within himself, "Now is the Subject of his Meditation fully manifested to this monk." And even as he sat in the Perfumed Chamber, he sent forth a luminous image of himself which brushed the young monk's face. "What was that?" thought the young monk. Looking about, he seemed to see the Teacher approach and stand face to face with him. Rising from his seat, he extended his clasped hands in an attitude of reverent supplication. The Teacher, minded to do him good, pronounced the following Stanza,

285. Cut off the love of self, even as you would break off an autumnal lotus with your hand.
Advance along the Path to Tranquillity. The Happy One has pointed the way to Nibbāna. [429]

At the conclusion of the lesson that monk was established in Arahatship.

XX. 10. THOU SHALT SURELY DIE [1]

Here I will dwell during the rain. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Merchant Great-Wealth, Mahādhana.

The story goes that he loaded five hundred carts with cloths dyed with safflower, and set out from Benāres to trade. When, on his return to Sāvatthi, he reached the bank of the river, he thought, "To-morrow I will cross the river," and unyoked his carts right there and spent the night. During the night a severe storm came up and all night long it rained. For seven days the river was at flood; for seven days the citizens kept holiday. The result was that the merchant had no opportunity to dispose of his crimson cloths. Thought the merchant to himself, "I have come a long distance and if I go back again I shall be delayed; right here will I dwell during the rain, during the winter and summer, [430] doing my work and selling these cloths."

As the Teacher made his alms-pilgrimage through the city, he became aware of the merchant's intention and smiled. Thereupon Elder Ānanda asked him why he smiled. The Teacher replied, "Ānanda, did you see Merchant Great-Wealth?" "Yes, Reverend Sir." "Not realizing that the end of his life is near, he has made up his mind to dwell right here during this entire year for the purpose of selling his goods." "But Reverend Sir, is the end of his life at hand?" "Yes, Ānanda; only seven days longer will he live and then he will fall into the mouth of a fish." So saying, the Teacher pronounced the following Stanzas,

Bestir yourself, and do what should be done this very day. Who knows but on the morrow death may come?
For are we not ever in conflict with Death and his mighty host?

Happy is the man who lives thus zealous by day and by night, unwearied,
Though he live but a single night. Thus proclaims the tranquil sage.

"Reverend Sir, I will go tell him." "By all means go, Ānanda." The Elder went to the inclosure formed by the carts and made his round for alms. The merchant reverently presented him with food. Then said the Elder to the merchant, "How long a time do you expect to remain here?" "Reverend Sir, I have come a long distance, and

[1] Text: N iii. 429–431.

if I go back again, I shall suffer delay; I shall remain here during this entire year, and when I have sold my goods, I shall go on." "Layman, though the end of one's life be near, yet is it hard to realize; one should be heedful." "Why, Reverend Sir, is the end of my life at hand?" "Yes, layman, it is; only seven days more [431] will your life continue."

Overcome with emotion, the merchant invited the Congregation of Monks presided over by the Buddha to be his guests. For seven days he gave alms and finally took the Teacher's bowl to permit him to pronounce the words of thanksgiving. Said the Teacher, in pronouncing the words of thanksgiving, "Disciple, a wise man should never allow himself to think, 'Right here will I dwell during the rain, during the winter and summer. I will do this work and I will do that work.' Rather should a man meditate on the end of his own life." So saying, the Teacher pronounced the following Stanza,

> 286. "Here will I dwell during the rain, during the winter and summer."
> Thus the simpleton imagines, knowing not that he must die.

At the conclusion of the lesson the merchant was established in the Fruit of Conversion; the assembled company also profited by the lesson.

The merchant accompanied the Teacher on his way for a short distance and then turned back. "I feel as if I had some trouble in my head," said he, and laid himself on his bed. No sooner had he lain down than he died, and was reborn in the World of the Tusita gods.

XX. 11. THE BEREAVED MOTHER AND THE PINCH OF MUSTARD-SEED [1]

If a man be passionately devoted to sons or flocks and herds. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Kisā Gotamī. [432]

The Story of Kisā Gotamī is contained in the Sahassa Vagga, and is related in detail in the Commentary on Stanza

> 114. Though one should live a hundred years, the Region of the Deathless never seeing,
> Yet were it better far to live a single day, the Region of the Deathless seeing.[2]

[1] Text: N iii. 432–433.

[2] See Story viii. 13.

For at that time the Teacher said, "Kisā Gotamī, didst thou get the pinch of white mustard-seed?" "Nay, Reverend Sir, that did I not. In the entire village the dead are more in number than the living." Then said the Teacher, "Vainly didst thou imagine that thou alone hadst lost a child. But this is an eternal law for all beings. For the Prince of Death, like to a raging torrent, drags along and flings into the sea of ruin all living beings; still are their longings unfulfilled." So saying, he preached the Law by pronouncing the following Stanza,

287. If a man be passionately devoted to sons or flocks and herds, if his mind be completely absorbed therein,
The Prince of Death will take and bear him away, even as a raging torrent sweeps away a sleeping village. [433]

At the conclusion of the lesson Kisā Gotamī was established in the Fruit of Conversion; the assembled company also profited by the lesson.

XX. 12. THE WOMAN WHO WAS BEREFT OF ALL HER FAMILY[1]

Sons are no refuge. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Paṭācārā.

The story of Paṭācārā is contained in the Sahassa Vagga and is related in detail in the Commentary on Stanza

113. Though one should live a hundred years and never see the rise and set of beings,
Yet were it better far to live but a single day and see the rise and set of beings.[2]

Now at that time the Teacher, perceiving that the sorrow of Paṭācārā was assuaged, said to her, "Paṭācārā, to one that goeth to the world beyond, nor sons nor father nor kinsfolk can ever be a refuge or a shelter or a retreat. Therefore, even though they live, they exist not. But he that is wise should clarify his virtue; so should he make clear the path that leads to Nibbāna." So saying, he preached the Law by pronouncing the following Stanzas,

288. Sons are no refuge, nor a father, nor kinsfolk;
There is no refuge in kinsfolk, for one who has been overtaken by Death.

[1] Text: N iii. 434–435. [2] See Story viii. 12.

289. The man who is wise, who lives under the restraint of the moral law, understanding this power of circumstances,
Should quickly clear the path to Nibbāna. [435]

At the conclusion of the lesson Paṭācārā was established in the Fruit of Conversion; many others likewise obtained the Fruit of Conversion and the Fruits of the Second and Third Paths.

BOOK XXI. MISCELLANEOUS, PAKIṆṆAKA VAGGA

XXI. 1. THE ASCENT OF THE GANGES[1]

If by renouncing some trifling pleasure. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to his own former deed. [436]

For once upon a time the city Vesāli was a city of splendor and magnificence and great wealth; numerous were the folk that dwelt therein, and the streets thereof were thronged with inhabitants; therein resided seven thousand and seven hundred and seven princes of the Khattiyas, who reigned by turns. Each of the seven thousand and seven hundred and seven princes was provided with a separate place of residence; so many palaces were there, so many pagodas, and, that each might take his pleasure out of doors, so many parks and pools. But after a time the supply of food gave out and the crops failed and a famine ensued. As a result of the famine, first the poorer inhabitants died; and when their corpses were cast away here and there, the stench was so great as to attract large numbers of evil spirits. Afflicted by the evil spirits, a yet larger number of the inhabitants died; [437] and so offensive was the stench of their corpses that the inhabitants were attacked by intestinal disease. Thus did three plagues arise: the plague of famine, the plague of evil spirits, and the plague of disease.

Thereupon the inhabitants of the city met together and said to the king, "Great king, three plagues have arisen in this city; during the reigns of the past seven kings no such plagues as these have arisen; no such plagues as these have arisen in the past during the reign of any righteous king." So the king convoked a general assembly in the town-hall and said, "Whether there be any unrighteousness in me, judge ye." Thereupon the inhabitants of Vesāli inquired into

[1] This story is taken almost word for word from *Khuddaka Pāṭha Commentary*, vi: 160^{22}–165^{10}, 196^{22}–201^{6}. *Kh. cm.* 163^{19-21} and 164^{2} are lacking in *Dh. cm.* *Dh. cm.* iii. 443^{6}–444^{21} is more diffuse than *Kh. cm.* 197^{9-21}. The author of *Kh. cm.* says of the story (164^{15-17}): This version is taken from older Commentaries, Evaṁ . . . porāṇehi vaṇṇīyati. Cf. Hardy, *Manual of Buddhism*, pp. 242–244; also *Mahāvastu*, i: 253 ff. Text: N iii. 436–449.

the past deeds of the king from first to last, and finding no fault in him, said, "Great king, we find no fault in you." Then they took counsel together, saying, "By what means can these plagues with which we are afflicted be abated?" Some of them advocated the offering of sacrifice and the saying of prayers and the holding of public festivals, but in spite of all their rites and ceremonies, they were unable to abate the plagues. Others suggested the following plan of action, "There are six teachers possessed of great supernatural power; let them but come hither and the plagues will instantly subside." Others said, "A Supremely Enlightened One has arisen in the world, for he, the Exalted One, preaches the Law which avails for the welfare of all living beings, [438] and he possesses great magical power and great supernatural power; if he but come hither these plagues will instantly subside." All applauded the suggestion of these last and said, "Where does this Exalted Being now dwell?"

Now at this time, since the beginning of the season of the rains was near at hand, the Teacher was in residence at Veḷuvana, in fulfillment of the promise which he had given to King Bimbisāra. And at that time a Licchavi prince named Mahāli, who was a member of King Bimbisāra's company and had attained the Fruit of Conversion with King Bimbisāra, was seated in that assembly. Therefore the residents of Vesāli prepared splendid presents and sent the Licchavi prince Mahāli to the king, together with the son of the house-priest, saying to them, "Obtain the favor of King Bimbisāra and fetch hither the Teacher." Accordingly the Licchavi prince Mahāli and the son of the house-priest went to the king, presented the gifts, made known their errand, and uttered the following request, "Great king, send the Teacher to our city." But the king, instead of granting their request, said simply, "You are men of intelligence and can of yourselves obtain this favor."

So they approached the Exalted One, saluted him, and made the following request of him, "Reverend Sir, three plagues have arisen at Vesāli. If you but go thither, they will subside. Come, Reverend Sir, let us go thither." The Teacher listened to their request and pondering within himself, became aware of the following, "So soon as the opening words of the Jewel Sutta are recited at Vesāli, the protection it affords will touch hundreds of thousands of millions of worlds. At the conclusion of the Sutta, eighty-four thousand living beings [439] will obtain Comprehension of the Law and the plague will subside." So he acceded to their request.

When King Bimbisāra heard that the Teacher had consented to visit Vesāli, he caused the news to be proclaimed throughout the city, and approaching the Teacher, asked him, "Reverend Sir, is it true that you have consented to visit Vesāli?" "Yes, great king," replied the Teacher. "In that case, Reverend Sir," said the king, "pray wait until I prepare a road for you." So the king caused the ground from Rājagaha to the Ganges, a distance of five leagues, to be made smooth, erected a rest-house at the end of each league, and when everything was in readiness, sent word to the Teacher that it was time for him to come. The Teacher set out on his journey, accompanied by five hundred monks.

Each league of the journey the king caused flowers of the five colors to be spread knee-deep, and flags and banners and standards to be set up; he caused two white parasols, a lower and a higher, to be held over the head of the Exalted One; likewise he caused a white parasol to be held over the head of each monk. And surrounded by his retinue, he honored the Teacher with flowers and perfumes, and lodged him for one night in each rest-house, bestowing rich offerings upon him. In five days he conducted him to the bank of the Ganges. So soon as the king reached the bank of the Ganges, he adorned a boat and sent the following message to the inhabitants of Vesāli, "Let them prepare a road and come forth to meet the Teacher." Thereupon the inhabitants of Vesāli thought, "We will render the Teacher twice the honors rendered by the king." So between Vesāli and the Ganges, a distance of three leagues, [440] they made the ground smooth, and procuring parasols both lesser and greater, they prepared to honor the Teacher with four white parasols, and each of his monks with two. Having made these preparations, they came forth and stood waiting on the bank of the Ganges.

King Bimbisāra fastened two boats together, erected a pavilion thereon, festooned the pavilion with flowers, and prepared for the Buddha a seat of all kinds of jewels. The Exalted One seated himself therein, and when the monks embarked, they too sat down in a circle around him. The king followed the float, descending into the water to his neck. Then he said, "Reverend Sir, until the Exalted One returns, I shall remain right here on the bank of the Ganges." So saying, he pushed off the float and turned back. Having voyaged a distance of a league up the Ganges, the Teacher reached the boundary of the territories of the Vesāliyas.

The Licchavi princes came forth to meet the Teacher, and enter-

ing into the water up to their necks, they drew the vessel to the bank and assisted the Teacher to disembark from the vessel. The moment the Teacher disembarked from the vessel and set foot on the ground, a severe storm came up and there was a heavy fall of rain. Everywhere flowed streams of water knee-deep or thigh-deep or waist-deep, and washed all the corpses into the Ganges, so that the whole region round about was cleansed and made pure and sweet. The Licchavi princes lodged the Teacher at intervals of a league along the road, bestowing upon him twice the offerings bestowed upon him by the king. In three days [441] they conducted him to Vesāli.

Sakka king of the gods drew near, accompanied by a troop of deities. With the gathering together of deities so powerful, the evil spirits fled, for the most part. In the evening the Teacher stood at the gate of the city and addressed the Elder Ānanda as follows, "Ānanda, receive from me this Jewel Sutta and recite it as Protection within the three walls of the city Vesāli, making the rounds of the city with the Licchavi princes." The Elder received the Jewel Sutta from the lips of the Teacher, took water in the Teacher's stone bowl, and then went and took his stand at the gate of the city. And standing there, he meditated on all the Merits of the Buddha, beginning with his Resolve; considering in turn the Ten Perfections of the Tathāgata, the Ten Minor Perfections, and the Ten Major Perfections; the Five Great Sacrifices; the Three Meritorious Acts, in behalf of the world, in behalf of his kinsmen, and for the sake of Enlightenment; his Descent into the Womb in the last state of his existence; his Birth; the Great Retirement, the Great Exertion, his conquest of Māra on the throne of Enlightenment, his attainment of Omniscience, and the Nine Transcendent Conditions. And when he had so done, he entered the city and during the three watches of the night went about within the three walls of the city reciting the Jewel Sutta as Protection.

The moment he uttered the word "Whatsoever" (stanza 3) and threw the water upwards, it fell upon the evil spirits. From the third stanza on, drops of water resembling tiny balls of silver rose into the air and fell upon the sick men. Straightway the sickness of those men was cured, and rising to their feet in all quarters, they surrounded the Elder. [442] So soon as the word "Whatsoever" was uttered, the evil spirits who formerly infested such places as heaps of firebrands and piles of sweepings and pinnacles and walls, touched by the drops of water, strove to escape by one door after

another. Now although there were many thousand doors, there was not room enough for them to escape by the doorways, and therefore they broke down the walls and thus made their escape.

The populace smeared the town-hall which stood in the midst of the city with all the perfumes, and erected overhead a canopy adorned with golden stars and other ornaments, and having prepared a Seat for the Buddha, announced to the Teacher that all things were in readiness. So the Teacher seated himself in the Seat prepared for him, and the Congregation of Monks and the host of Licchavi princes sat down in a circle about the Teacher, and Sakka king of the gods, surrounded by a company of deities, stood in a suitable place. The Elder went about the entire city, returned with a great multitude whose diseases had been cured, and having saluted the Teacher, sat down. The Teacher surveyed the company and recited the Jewel Sutta once more. At its close, eighty-four thousand living beings obtained Comprehension of the Law. Thus in like manner on the following day and for seven days thereafter he recited the same Sutta. And then, perceiving that all the plagues had been abated, he addressed himself to the host of Licchavi princes, and departed from Vesāli. The Licchavi princes rendered double honors to the Teacher, and again in three days conducted him to the bank of the river Ganges.

The Nāga kings reborn in the Ganges thought to themselves, "Men render honor to the Tathāgata; shall we not do the same?" [443] Accordingly they created boats of gold and silver and precious stones, caused couches to be prepared of gold and silver and precious stones, caused the surface of the river to be covered with lotus flowers of the five colors, and then requested the Teacher to enter their respective boats, saying to him, "Reverend Sir, be favorable to us likewise." Thereupon deities one and all, beginning with the deities of earth and extending to the deities of the highest Brahmā-world, said to themselves, "Both men and Nāgas are rendering honor to the Tathāgata; shall we not do the same?" Accordingly deities one and all did honor to him.

Thereupon Nāgas raised parasol after parasol, each a league in height, and below them other Nāgas did the same. Likewise deities of earth dwelling in trees and jungles and mountains, and deities dwelling in the sky; from the World of the Nāgas to the World of Brahmā, the deities contained within the circle of the Cakkavāḷa one and all raised parasol after parasol. Between the parasols were flags, and between the flags were banners, and at intervals were

marks of hospitality, — festoons and perfumes and incense. The male deities adorned with all the adornments, in festive array, soared through the sky making loud acclaim. (Tradition has it that there have been three great Assemblages, the Assemblage on the occasion of the Twin Miracle, the Assemblage on the occasion of the Descent of the Gods, and this Assemblage on the occasion of the Ascent of the Ganges.) On the other side of the river Bimbisāra, having made ready offerings double those presented by the Licchavi princes, [444] stood watching the Exalted One as he approached.

When the Teacher looked upon the splendid gifts offered by the kings on both sides of the Ganges and perceived the motive which actuated the Nāgas and other deities, he put forth his magical power and created in each boat a counterfeit Buddha with a retinue of five hundred monks. Thus did a Buddha sit under each white parasol and under each wishing-tree and under each wreath of flowers, surrounded by a host of Nāgas. Likewise in every place among the deities of the earth and the deities of the sky, he created by supernatural power a counterfeit Buddha with his proper retinue. Thus there was, as it were, one festival and one holiday within the whole circle of the Cakkavāḷa; in gracious condescension, as a favor to the Nāgas, a Buddha embarked in each jeweled boat; and as a favor to the monks, a Buddha embarked in each jeweled boat.

The Nāga-kings escorted within the Abode of the Nāgas the Congregation of Monks presided over by the Buddha, listened all night long to a discourse on the Law delivered by the Teacher, and on the following day served the Congregation of Monks presided over by the Buddha with celestial food both hard and soft. After delivering the address of thanksgiving, the Teacher departed from the Abode of the Nāgas, and with five hundred boats crossed the river Ganges, honored by the deities of all the Cakkavāḷas. The king came forth to meet the Teacher, assisted him to disembark from the boat, and rendering him honor double that bestowed upon him by the Licchavi princes when he arrived, conducted him in the same way as before in five days to Rājagaha. [445]

On the following day, after the monks had returned from their rounds for alms, as they sat together in the evening in the Hall of Truth, they began the following discussion: "Oh, how great is the supernatural power of the Buddhas! Oh, how firm is the faith of gods and men in the Teacher! For a distance of eight leagues along the Ganges, both on this side of the river and on the other side, because of

their faith in the Buddha, kings rendered smooth the surface of the earth and sprinkled sand, and spread flowers of various kinds knee-deep; through the supernatural power of the Nāgas the surface of the Ganges was covered with lotuses of the five kinds; as far as the highest heaven parasol after parasol was raised aloft; the whole round world was, as it were, uninterrupted decoration and holiday."

The Teacher drew near and asked them, "Monks, what is it that you are discussing now as you sit here together?" When they told him, he said, "Monks, it is not true that honors and offerings have accrued to me through my supernatural power as Buddha, or through the supernatural power of Nāgas and deities and Brahmā; on the contrary it is through the supernatural power of a slight offering I made in a previous state of existence that these honors and offerings have accrued to me." Thereupon the monks asked him what he meant; and in response to their request to make the matter plain, he related the following

1 a. Story of the Past: The Brahman Saṁkha

Once upon a time, long, long ago, there dwelt at Takkasilā a Brahman named Saṁkha, and he had a son named Susīma, a youth about sixteen years of age. One day Susīma went to his father and said to him, "My dear father, I wish to go to Benāres and rehearse the Sacred Word." His father said to him, "Very well, my dear son; such and such a Brahman is a friend of mine; [446] go and study under him." "Very well," replied the son, accepting the suggestion. In due course he reached Benāres, approached that Brāhman, and told him that his father had sent him to him.

The Brahman, learning that the youth was the son of his friend, accepted him as a pupil, and so soon as the weariness of the journey had worn off, on an auspicious day, began to make him repeat the Sacred Word to him. Now the youth learned a great deal in a short time and retained in his memory without loss everything he had learned, even as lion-oil placed in a golden vessel is retained without loss. The result was that in no long time he learned from the lips of his teacher all there was to be learned. He repeated the Sacred Word accurately and understood the beginning and middle of the teaching he had received, but not the end.

So he approached his teacher and said to him, "I understand only the beginning and middle of this teaching, but not the end." His

teacher replied, "My dear pupil, I also do not understand the end." Then the youth asked his teacher, "But, teacher, who does know the end?" His teacher replied, "My dear pupil, here in Isipatana reside sages who may know; approach them and ask them."

So the youth approached the Private Buddhas and asked them, "Is it true that you know the end of this teaching?" "Yes, we know." "Well then, teach it to me." "We will not teach it to anyone who is not a monk; if you need to know the end, become a monk." [447] "Very well," replied the youth, consenting, and forthwith retired from the world and became a monk of their order. "Just learn this," said they to the youth; "thus the lower garment is to be put on and thus the upper garment is to be put on." Thus did they teach him the minor duties.

Remaining there as their pupil and learning all they had to teach him, because he possessed the requisite faculties, he attained in but a short time the enlightenment of a Private Buddha. His fame spread throughout the city of Benāres even as the full moon in the sky, and he received the richest gain and the highest renown. Because the works he wrought were conducive to but a short term of life, he passed into Nibbāna in but a short time. The Private Buddhas and the populace performed the funeral rites over his body, and having so done, gathered up the relics and erected a shrine over them at the gate of the city.

Saṁkha the Brahman thought to himself, "My son has been gone a long time; I will find out what has become of him." So, desiring to see his son once more, he departed from Takkasilā and in due course arrived at Benāres. Seeing a great concourse of people, he thought to himself, "Doubtless some one in this throng will know what has become of my son."

Accordingly he approached the crowd and asked, "A youth named Susīma came here some time ago; is it possible that you know what has become of him?" "Yes, Brahman, we know. He studied the Three Vedas under such and such a Brahman, retired from the world and became a monk, attained the Enlightenment of a Private Buddha, and passed into Nibbāna; this shrine which has been erected here is his shrine." Thereupon the Brahman smote the earth with his hand, and weeping [448] and lamenting, went to the inclosure about the shrine. He tore up the grass, brought sand in his outer garment and spread it over the inclosure about the shrine, sprinkled the ground with water from his water-pot, scattered wild flowers as a mark of

respect, spread aloft his robe as a banner, planted his own parasol over the mound, and having so done, departed. **Story of the Past concluded.**

When the Teacher had related this Story of the Past, he said, "At that time, monks, I was the Brahman Saṁkha, and it was I who uprooted the grass which grew in the inclosure about the shrine of the Private Buddha Susīma. As the fruit of this act of mine, these princes cleared a path eight leagues long of stumps of trees and brambles and made it smooth and even. It was I who spread sand there; and as the fruit of this act of mine, these princes spread sand over a path eight leagues long. It was I who scattered wild flowers there as a mark of respect; and as the fruit of this act of mine, various kinds of flowers were scattered over a path eight leagues long, and the water of the Ganges was covered for a distance of a league with lotuses of the five kinds. It was I who sprinkled the ground with water from my water-pot; and as the fruit of this act of mine, there was a shower of rain in Vesāli. It was I who raised a banner aloft and planted a parasol; and as the fruit of this act of mine, the whole circle of the Cakkavāḷa as far as the highest heaven, was gay with one mass of flags and banners and with parasol after parasol. Monks, these offerings and honors did not accrue to me through my supernatural power as Buddha, nor yet through the supernatural power of Nāgas and deities and Brahmā; on the contrary it was through the supernatural power of a slight offering I made in a previous state of existence." So saying, he expounded the Law by pronouncing the following Stanza, [449]

290. If by renouncing some trifling pleasure one can obtain pleasure abounding,
A wise man should consider pleasure abounding and renounce the trifling pleasure.

XXI. 2. "NOT HATRED FOR HATRED" [1]

Whoever by causing suffering to others. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain woman who ate the eggs of a hen.

The story goes that in a certain village named Paṇḍupura, not far from the city of Sāvatthi, there dwelt a certain fisherman. One day as he was on his way to Sāvatthi, he saw some tortoise's eggs lying on the bank of the river Aciravatī. Taking these with him, he went to

[1] Cf. Story i. 4, and Rogers, *Buddhaghosha's Parables*, xi: 103–104. Text: N iii. 449–451.

Sāvatthi, where he stopped at a certain house and had them cooked. As he was eating the eggs, he gave a single egg to a girl who lived in that house. [450] The girl ate the egg, and after she had done so, would have nothing more to do with hard food. So her mother took a single egg from the nest of a hen and gave it to her to eat. She ate the egg, and her liking for this kind of food became so strong that after that she would herself take hen's eggs and eat them.

The hen, observing that every time she laid eggs the girl would take them and eat them, took offense and conceived a grudge against her. And she made the following Earnest Wish, "When I have passed out of this state of existence, may I be reborn as an ogress able to devour your children." So when the hen died, she was reborn in that very house as a cat. When the girl died, she was reborn in that very house as a hen. The hen laid eggs, and the cat came and ate them. Again the second time she ate them, and again the third.

Then said the hen, "Three times you have eaten my eggs, and now you desire to eat me too. When I have passed out of this state of existence, may I be able to devour you and your children." When she passed out of that state of existence, she was reborn as a leopardess. When her enemy died, she was reborn as a doe. When the doe brought forth young, the leopardess came and ate both the young and the doe.

Thus in each of five hundred successive states of existence they devoured each other and brought suffering one upon another. Finally one of them was reborn as an ogress and the other as a young woman of family at Sāvatthi. (From this point on the story runs the same as that given in the Commentary on the Stanza beginning, "For it is not by hatred that hatreds are quenched." Only in this case the Teacher, after pronouncing the words "Hatred is quenched by love, not by hatred," expounded the Law for the benefit of both women by pronouncing the following Stanza,)

291. Whoever by causing suffering to others seeks to win happiness for himself,
Becomes entangled in the bonds of hate; such a man is never freed from hatred. [451]

At the conclusion of the lesson, the ogress became established in the Refuges, took upon herself the Five Precepts, and was freed from hatred. Her enemy was established in the Fruit of Conversion. The assembled company also profited by the lesson.

XXI. 3. THE MONKS WHO WERE GIVEN TO VANITIES[1]

For that which should be done. This religious instruction was given by the Teacher while he was in residence at Jātiyā Grove near Bhaddiya with reference to the monks of Bhaddiya.

It seems that these monks were in the habit of ornamenting their shoes, even as says the Sacred Word: "Now at that time the monks of Bhaddiya were in the habit of wearing ornamental shoes of various kinds. They made or caused to be made shoes of tiṇa-grass; they made or caused to be made shoes of muñja-grass; they made or caused to be made shoes of babbaja-grass, of the leaves of the date-palm, of kamala-grass; they made or caused to be made woolen shoes. They neglected instruction, questioning, higher morality, higher meditation, higher wisdom." [452]

When the monks learned that these monks were given to this mode of conduct, they were offended and informed the Teacher. Thereupon the Teacher rebuked those monks, saying to them, "Monks, you came here for one purpose, but have devoted yourselves to another." So saying, he preached the Law to them by pronouncing the following Stanzas,

292. For that which should be done is left undone;
And that is done which should be left undone;
The Impurities of the arrogant and heedless ever increase.

293. But they that ever devote themselves to Meditation on the Body,
They follow not after that which should be left undone,
But persevere in that which should be done;
The Impurities of the thoughtful and intelligent come to an end. [453]

At the conclusion of the lesson, those monks were established in Arahatship; the assembled company also profited by the lesson.

XXI. 4. THE MONK WHO HAD KILLED HIS MOTHER AND FATHER[2]

After killing a mother. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lakuṇṭaka Bhaddiya.

[1] Derived from the *Vinaya, Mahā Vagga,* v. 8. 1: i. 190$^{1-6}$. Text: N iii. 451–453.
[2] Text: N iii. 453–455.

For once upon a day several visiting monks drew near to the Teacher as he sat in his day-quarters, saluted him, and sat down respectfully on one side. At that moment Elder Lakuṇṭaka Bhaddiya passed by not far from the Exalted One. The Teacher, knowing the disposition of mind of those monks, looked at the Elder and said to the monks, "Look, monks! There is a monk who has killed mother and father and free from pain he goes!" "What is this the Teacher says?" exclaimed those monks, looking each other in the face, while doubt sprang up within them. And they said to the Teacher, "Reverend Sir, what say you?" Then the Teacher preached the Law to them by pronouncing the following Stanza,

294. After killing a mother and a father, and two kings of the Warrior caste,
After destroying a kingdom with its inhabitants, scatheless goes the Brahman. [454]

At the conclusion of the lesson those monks were established in Arahatship.

(The story relating to the second stanza is like the preceding. At that time also the Teacher spoke with reference to Elder Lakuṇṭaka. Preaching the Law to those monks, the Teacher pronounced the following Stanza:)

295. After killing a mother and a father, two Brahman kings,
And an eminent man besides, scatheless goes the Brahman.

XXI. 5. THE YOUTH AND THE DEMONS[1]

Well awake. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the son of a wood-carter. [455]

There lived at Rājagaha two youths who spent most of their time playing ball. One of them was the son of a true believer, the other the son of a heretic. The son of the true believer used to practice Meditation on the Buddha as he threw the ball, and would say as he threw the ball, "Praise be to the Buddha!" The other youth used to proclaim the merits of the heretics and would say as he threw the ball, "Praise be to the Arahats!" Of the two youths, the son of the true believer invariably won, while the other youth invariably lost. The son of the heretic observed the actions of his rival, [456] and said to

[1] Text: N iii. 455–460.

himself, "This youth practices such and such a form of meditation and says such and such words as he throws the ball, and by so doing invariably gets the best of me; I also will do likewise." Accordingly he began to familiarize himself with Meditation on the Buddha.

Now one day his father yoked his cart and set out to procure firewood, taking his son with him. After filling his cart with firewood in the forest, he set out to return. On his way back he stopped outside of the city near a burning-ground in a pleasant place where there was water, unyoked his oxen, and dealt out the food. In the evening his oxen followed a herd of cattle into the city. The cart-driver started after his oxen, entered the city, found his oxen while it was still evening, and taking them with him, set out to depart from the city. But he could not find the gate; indeed, before he reached the gate, it had been closed. When it was night-time, his son lay down under the cart all by himself and fell asleep.

Now Rājagaha was ordinarily haunted by many evil spirits, and it was near a burning-ground that the youth lay down to sleep. As he lay there, two evil spirits caught sight of him. One of them preyed upon the burning-ground and was a holder of false views, while the other was an orthodox believer. Said the holder of false views to the orthodox believer, "This man is our prey; let us eat him." The orthodox believer replied, "Enough! get rid of that idea!" But in spite of the efforts of the orthodox believer to prevent him, the holder of false views disregarded his words, and taking hold of the youth by the feet, tried to drag him away. [457]

At that instant, as the result of the youth's thorough familiarity with the practice of Meditation upon the Buddha, the youth exclaimed, "Praise be to the Buddha!" Thereupon the evil spirit, terrified with great fear, stepped back. Said the orthodox believer, "We have done what we ought not to have done; we shall pay the penalty for this." So saying, the orthodox believer stood guard over the youth, while the holder of false views entered the city, filled the king's dish with food, and brought it back with him. Then both of the evil spirits ministered to the youth as would a mother and a father, assisting him to rise and giving him food to eat. Finally, through their supernatural power as demons, they cut letters on the king's dish, telling what they had done, saying to themselves, "Let the king see these letters, but no one else." And placing the dish in the wood-cart, they stood guard over the cart all night long and then went their way.

On the following day the cry went forth, "The king's dish has been removed from the palace by thieves." Thereupon the people closed the gates of the city and searched the city. But not finding the dish within the city, they went out of the city, and after looking everywhere, found the golden dish in the wood-cart. Then they took the youth prisoner, saying, "Here is the thief," and brought him before the king. When the king saw the letters, he asked the youth, "Friend, what does this mean?" "I know not, your majesty," replied the youth, "My mother and father came by night and brought me food and stood guard over me. I thought to myself, 'My mother and father are guarding me from harm;' and free from fear, I fell asleep. That is all I know about it."

At that moment the mother and father of the youth came to that place. When the king heard what had happened, he took those three persons with him, [458] went to the Teacher, and told him the whole story. "Reverend Sir," he asked, "Is Meditation on the Buddha alone a protection, or are Meditation on the Law and other forms of meditation also means of protection?" The Teacher replied, "Great king, Meditation on the Buddha is not the sole means of protection, but those whose thoughts have been well disciplined by any of the Six Forms of Meditation have no need of any other protection or means of defense, nor of spells or herbs." So saying, he enumerated the Six Forms of Meditation by pronouncing the following Stanzas,

296. Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on the Buddha.

297. Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on the Law.

298. Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on the Order.

299. Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on the body.

300. Well awake and watchful ever are the disciples of Gotama,
They whose minds delight, both by day and by night, in non-injury.

301. Well awake and watchful ever are the disciples of Gotama,
They whose minds delight, both by day and by night, in meditation.

XXI. 6. THE VAJJIAN PRINCE WHO BECAME A MONK [1]

Fraught with hardship is the life of a monk. This religious instruction was given by the Teacher while he was in residence at Mahāvana near Vesāli with reference to a certain Vajjian prince who became a monk. [460] The story concerning him is as follows:

A certain Vajjian prince who had become a monk took up his residence at Vesāli in a certain forest-grove. It so happened that at that time there was a festival in progress at Vesāli which lasted through the night. When this monk heard the noise and tumult of the beating of drums and the playing of musical instruments at Vesāli, he wept and lamented, and uttered on that occasion the following Stanza,

> Alone we reside in the forest, like a log thrown away in the wood.
> On such a night as this, who is worse off than we?

It appears that this monk had formerly been a prince in the kingdom of the Vajjians, and that when his turn came to rule, he renounced his kingdom and became a monk. [461] On the night of full moon of the month Kattika, the entire city of Vesāli was decked with flags and banners, making it coterminous with the realms of the Four Great Kings, and the festival began. As the festival continued through the night, he listened to the noise of the beating of drums and the striking of other musical instruments and the sound of the playing of lutes. When the seven thousand and seven hundred and seven princes of Vesāli, and a like number of young princes and commanders-in-chief, all dressed and adorned in festive array, entered the street for the purpose of taking part in the festivities, he himself walked through his great cloister sixty cubits long, beheld the moon poised in mid-heaven, stopped near the seat at the end of the cloister and surveyed his own person, for lack of festive garments and adornments resembling a log of wood thrown away in the forest. And then and there he thought to himself, "Is there any one worse off than we?"

Under ordinary circumstances he possessed the merits and virtues of a forest-dweller, but on this occasion was oppressed with discontent, and therefore spoke thus. Thereupon the forest-spirit who inhabited

[1] This story is derived from *Saṁyutta*, ix. 9: i. 201–202, and is in turn the source of *Thera-Gāthā Commentary*, lxii. Text: N iii. 460–463.

that forest-grove formed the resolution, "I will stir up this monk," and uttered in reply the following Stanza,

> Alone you reside in the forest, like a log thrown away in the wood.
> Many envy you, even as denizens of Hell envy him that goes to Heaven.

The discontented monk heard this Stanza, and on the following day approached the Teacher, saluted him, and sat down respectfully on one side. Aware of what had happened, [462] and desiring to make plain the hardships of the household life, the Teacher summed up the Five Kinds of Suffering in the following Stanza,

> 302. Fraught with hardship is the life of a monk, and hard to enjoy.
> Fraught with hardship is life in the world. Houses are painful to live in.
> Painful is it to dwell together with unequals. Suffering follows wayfarers in the round of existences.
> Therefore one should not be such a wayfarer; one should not let suffering follow him.

XXI. 7. CITTA THE FAITHFUL LAYMAN [1]

If a man be faithful. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the householder Citta. [464]

This story has been related in detail in the Bāla Vagga in the Commentary on the Stanza beginning, "The fool will seek for false reputation." The Stanza likewise occurs there. For it is there said:

"Now, Reverend Sir, was it solely because he came to visit you, that he received all this honor? Or would he also have received it had he gone elsewhere?" "Ānanda, he would have received it just the same, no matter whether he had come to visit me or had gone elsewhere. For this disciple is faithful and believing and virtuous. Such a disciple as this may go to what place he will, and there, no matter where it may be, will receive gain and honor." So saying, he pronounced the following Stanza,

> 303. If a man be faithful, endued with virtue, possessed of fame and wealth,
> He may go to what place he will, and there, wherever it may be, he is honored.

[1] Cf. Story v. 14. Text: N iii. 463–465.

XXI. 8. CULLĀ SUBHADDĀ THE VIRTUOUS[1]

From afar shine the good. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Cullā Subhaddā, daughter of Anāthapiṇḍika. [465]

The story goes that from the time Anāthapiṇḍika was a mere boy, he had as his most intimate friend a treasurer's son named Ugga, who lived in the city of Ugga. They acquired the arts in the house of the same teacher, and while there studying together, made the following agreement, "When we grow up and get married and sons and daughters are born to us, in case one of us chooses the daughter of the other to be the wife of his son, the other shall give him his daughter." When the two youths reached manhood, they assumed the post of treasurer, each in his own city.

Now on a certain occasion Treasurer Ugga set out for Sāvatthi with five hundred carts on a trading expedition. Thereupon Anāthapiṇḍika addressed his daughter Cullā Subhaddā, enjoining upon her the following command, "Dear daughter, your father Treasurer Ugga has come to visit us; it rests upon you to do for him everything that etiquette requires." "Very well," replied Cullā Subhaddā, promising to obey her father's command. So from the day of Ugga's arrival Cullā Subhaddā with her own hand prepared for him sauces and curries and other things to eat, and procured garlands and perfumes and ointments and other things for his comfort. [466] When it was meal-time, she had water prepared for his bath and after the bath performed for him faithfully all of the various duties.

When Treasurer Ugga observed how excellent was her conduct, his heart was filled with joy. One day as he sat chatting pleasantly with Anāthapiṇḍika, he reminded the latter of the agreement which the two had made when they were youths and then and there chose Cullā Subhaddā to be the wife of his son. Now Ugga, as the result of his bringing up, was a holder of false views, and therefore Anāthapiṇḍika told the Possessor of the Ten Forces about the matter. The Teacher, seeing that Treasurer Ugga possessed the faculties requisite for Conversion, gave his consent. So Treasurer Anāthapiṇḍika, after talking the matter over with his wife, accepted the offer of Treasurer Ugga and set the day for the marriage of his daughter.

[1] Cf. Story iv. 8. This story is referred to at *Milindapañha*, 350[14]. Text: N iii. 465–471.

As did Treasurer Dhanañjaya, when he gave his daughter Visākhā in marriage and sent her away, so also did Treasurer Anāthapiṇḍika give splendid gifts. And addressing his daughter Subhaddā, he gave her Ten Admonitions, just as Treasurer Dhanañjaya gave his daughter Visākhā Ten Admonitions, saying, "Dear daughter, while you live in the house of your father-in-law, the inside fire is not to be taken outside;" and so forth. Likewise he provided his daughter with eight laymen as sponsors, saying to them, "If any fault appears in my daughter in the place to which she is going, you are to clear her of that fault." And on the day when he sent her away, he gave splendid gifts to the Congregation of Monks presided over by the Buddha, and as if to show and publish to the world the abundant fruit of the good deeds which his daughter had done in previous states of existence, sent his daughter away in splendid state.

In due course she arrived at the city of Ugga, whereupon the household of her father-in-law, together with a great multitude besides, [467] came forth to meet her. Like Visākhā, she entered the city standing in her chariot, showing herself to all the city, that all might behold the splendor and magnificence of her state. Accepting the presents which the citizens sent to her, she sent presents to them, having due regard to the condition and tastes of each, and made the whole city resound with praises of her virtues and her charm.

Now it was the practice of her father-in-law to entertain the Naked Ascetics on holidays and festivals, and on such occasions he would send word to her saying, "Let her come and do reverence to our monks." But by reason of her modesty Subhaddā could not bear to look upon the Naked Ascetics and therefore refused to come. Again and again her father-in-law sent word to her to come, and again and again she refused to do so. Finally he became exceedingly angry and issued the command, "Put her out of the house." But she replied, "No one may convict me of guilt without just cause." And forthwith summoning her sponsors, she laid the facts before them. They found her free from blame and apprised the treasurer. Her father-in-law told his wife about the matter, saying, "This woman refuses to do reverence to my monks, because she says they 'lack modesty.'" Thereupon his wife said, "What manner of men are these monks of hers, that she praises them so highly?" And summoning Subhaddā, she said to her,

What manner of men are these monks of yours, that you praise them so highly?
What are their precepts and what are their practices? Pray answer my question.

In reply to the question of her mother-in-law, Subhaddā proclaimed the merits and virtues of the Buddha and of the disciples of the Buddha, as follows,

Tranquil are their senses, tranquil are their minds, tranquil they walk, tranquil they stand.
Their eyes are cast down; but little do they say. Such are my monks.

Their deeds are pure, their words are pure,
Their thoughts are pure. Such are my monks. [468]

Spotless are they like shell-pearls, pure within and without,
Full of good qualities. Such are my monks.

The world is elated by gain and depressed by loss;
But they are indifferent both to gain and to loss. Such are my monks.

The world is elated by fame and depressed by lack of fame;
But they are indifferent both to fame and to lack of fame. Such are my monks.

The world is elated by praise and depressed by blame;
But they assume the same attitude both to praise and to blame. Such are my monks.

The world is elated by pleasure and depressed by suffering;
But they are unmoved both in pleasure and in suffering. Such are my monks.

With these words and much else to the same effect, did Subhaddā satisfy her mother-in-law. Thereupon her mother-in-law asked her, "Would it be possible to let us also see your monks?" "That would be entirely possible," replied Subhaddā. "Well then," replied her mother-in-law, "arrange matters so that we may see them." "Very well," said Subhaddā. Thereupon Subhaddā prepared rich offerings for the Congregation of Monks presided over by the Buddha, took her stand on the topmost floor of the palace, faced in the direction of Jetavana, did reverence with the Five Rests, called to mind the merits of the Buddha, honored the Buddha with scents and perfumes and flowers and incense, and threw into the air eight handfuls of jasmine-flowers, saying as she did so, "Reverend Sir, I invite the Congregation of Monks presided over by the Buddha for to-morrow; let the Teacher understand by this token that he has been invited." [469] The flowers proceeded through the air of their own accord, and forming a flower-canopy, stood over the Teacher as he preached the Law in the midst of the Fourfold Congregation.

At that moment Anāthapiṇḍika, who had been listening to the Teacher's sermon, invited the Teacher to be his guest on the morrow. The Teacher replied, "Householder, I have accepted an invitation for the morrow." "But, Reverend Sir," replied Anāthapiṇḍika, "no

one came here before me; whose invitation did you accept?" Said the Teacher, "Cullā Subhaddā invited me, householder." "But, Reverend Sir, does not Cullā Subhaddā live a long way off, a matter of a hundred and twenty leagues from here?" "Yes," said he; "but the good, even though they dwell afar off, manifest themselves as if they stood face to face." So saying, he pronounced the following Stanza,

304. From afar are manifest the good, like the Himālaya mountains;
They that lack goodness are not seen here, like arrows shot in darkness. [470]

Sakka king of the gods, aware that the Teacher had accepted Cullā Subhaddā's invitation, gave the following order to the god Vissakamma, "Create five hundred pagodas, and on the morrow conduct the Congregation of Monks presided over by the Buddha to the city of Ugga." So on the following day the god Vissakamma created five hundred pagodas and took his stand at the gate of Jetavana. The Teacher selected five hundred Holy Arahats, and together with his retinue seated in pagodas, proceeded through the air to the city of Ugga. Treasurer Ugga too, with his retinue, as Subhaddā directed, stood looking down the road by which the Tathāgata was to come. When he saw the Teacher approach in all his splendor and majesty, [471] his heart was filled with joy. He rendered him high honor with garlands and other offerings, welcomed him to his house, saluted him, gave him abundant gifts, invited him again and again to be his guest, and for seven days gave him rich offerings. And the Teacher, minded to do him good, preached the Law to him. Beginning with Treasurer Ugga, eighty-four thousand living beings obtained Comprehension of the Law. By way of showing favor to Subhaddā, the Teacher directed Elder Anuruddha to remain behind, saying to him, "You remain right here." So saying, he returned to Sāvatthi. From that time on, the city of Ugga was a faithful, believing city.

XXI. 9. THE SOLITARY MONK[1]

He that sits alone. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk named Elder Solitary.

It appears that this Elder was known to the fourfold community as one who sat alone and walked alone and stood alone. Now the

[1] Text: N iii. 471–473.

monks told the Tathāgata about him, saying, "Reverend Sir, such and such is the practice of this Elder. "Well done! well done!" exclaimed the Teacher, [472] applauding him. "He that is a monk ought to live as a solitary." And praising the life of solitude, he pronounced the following Stanza,

305. He who sits alone, lodges alone, and walks alone, unwearied,
He who, alone, subdues himself, such a man will delight in the outskirts of the forest.

BOOK XXII. HELL, NIRAYA VAGGA

XXII. 1. MURDER OF SUNDARĪ[1]

He who declares that to have happened which happened not. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the wandering nun Sundarī. [474] The story is given at length in the Udāna, beginning with the words, "Now at that time the Exalted One was honored and revered, respected and reverenced;" the following is a synopsis thereof:

It is said that when the Exalted One and the Congregation of Monks were receiving gain and honor equal in extent to the mighty flood formed by the confluence of the five great rivers, the heretics, who had by reason of him lost the gain and honor which had been theirs before and who had now become lusterless as fireflies at the time of the rising of the sun, assembled and took counsel together as follows, "From the time when the monk Gotama arose in the world, we have lost the gain and honor which we received before, and now no one knows even whether we exist or not. With whom, pray, can we make common cause to cast reproach upon the monk Gotama in such wise as to destroy the gain and honor which are now his?" Then the following thought occurred to them, "By making common cause with the wandering nun Sundarī, we shall be able to gain our end."

One day when Sundarī entered the monastery of the heretics and saluted them, they said never a word to her. [475] She spoke to them again and again, but receiving no reply, asked them, "Noble sirs, has anybody done you any harm?" "Sister, do you not see the monk Gotama going about doing us harm and depriving us of the gain and honor which we formerly received?" "What ought I to do in this matter?" "Sister, you are exceedingly beautiful and fair to look upon. Bring disgrace upon the monk Gotama, let the people

[1] This story is almost word for word the same as the Introduction to *Jātaka* 285: ii. 415^{12}–417^{16}. The *Jātaka* version is in turn derived from *Udāna*, iv. 8: 43–45. *Jātaka*, ii. 415^{13} refers to the *Vinaya*, *Mahā Vagga*, i. 24. 6 (cf. *Udāna*, 45^{5-7}). Cf. the story of Ciñcā, xiii. 9; also Feer's comparative study of the stories of Ciñcā and Sundarī in *JA.*, 1897, 288–317. Text: N iii. 474–478.

repeat your gossip, and so deprive him of the gain and honor that are his." "Very well," replied Sundarī, promising to do so.

Every evening after that, at the time when the people were entering the city after listening to the Teacher's sermon, she would walk in the direction of Jetavana with garlands, perfumes, ointments, camphor, bitter fruits, and so forth. When they asked her, "Where are you going?" she would reply, "To the monk Gotama's, for it is my habit to spend the night alone with him in the Perfumed Chamber." After spending the night in a certain monastery belonging to the heretics, she would start back early in the morning along the Jetavana road and walk in the direction of the city. When they asked her, "Where are you going, Sundarī?" she would reply, "I have spent the night alone with the monk Gotama in the Perfumed Chamber, and having permitted him to take his fill of pleasure, am now on my way back."

After a few days had passed, the heretics [476] gave money to some villains and said to them, "Go kill Sundarī and throw her body on the pile of withered garlands and rubbish near the Perfumed Chamber of the monk Gotama." The villains did as they were commanded. Thereupon the heretics raised a hue and cry, saying, "We cannot find Sundarī," and reported the matter to the king. "Whom do you suspect?" asked the king. The heretics replied, "For the last few days she has spent her nights at the Jetavana; but as for what happened to her there, that we know not." "Well then," said the king, "go and search for her." Having thus secured the permission of the king, they gathered together their own supporters, went to the Jetavana, made a search, and found the body of Sundarī lying among the withered garlands and rubbish. Placing her body on a litter, they carried it into the city and then went and made the following report to the king, "The disciples of the monk Gotama thought to themselves, 'We will cover up the evil deed committed by the Teacher.' Therefore they caused Sundarī to be killed and threw her body among the withered garlands and rubbish." Said the king, "Very well, go through the streets of the city."

Thereupon the heretics went through the streets of the city crying out, "Behold the deed of the monks who are the disciples of the Sakyan prince!" This and much else to the same effect did the heretics proclaim throughout the city, and having so done, returned to the gate of the royal palace. The king caused the body of Sundarī to be placed on a platform in the burning-ground, and set a guard over it.

Most of the people of Sāvatthi, except the Noble Disciples, took up the cry, "Behold the deed of the monks who are the disciples of the Sakyan prince!" And within the city and without the city, in the parks and in the woods, [477] they went about reviling the monks. The monks reported the matter to the Tathāgata. Said the Teacher, "Well then, do you thus reprove these men." So saying, he pronounced the following Stanza,

306. He who declares that to have happened which happened not, goes to hell, and also he who having done a thing, says, "I did it not;"
Both these men are the same after death; they are men of evil deeds in the next world. [478]

The king sent out his men, saying to them, "Find out whether others did not kill Sundarī." Now those villains spent their money on strong drink, and while they were drinking, fell to quarreling with each other. Said one to another, "You killed Sundarī with one blow, and having killed her, threw her body on the pile of withered garlands and rubbish. And with the money you got for it you are drinking strong drink! Very well! very well!" The king's men seized those villains and brought them before the king. The king asked them, "Did you kill Sundarī?" "Yes, your majesty." "Who hired you to kill her?" "The heretics, your majesty." Thereupon the king caused the heretics to be summoned before him and said to them, "Go through the city and proclaim as follows, 'We caused this woman Sundarī to be killed because of desire to cast reproach upon the monk Gotama; there is no fault in the monk Gotama, or in the disciples of Gotama.'" The heretics did as they were commanded, and then the foolish multitude believed. The heretics received the punishment for murder, and from that time on, the honor rendered to the Buddhas increased the more.

XXII. 2. THE SKELETON-GHOST [1]

Many who wear the yellow robe. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to persons oppressed by the power of the fruit of the evil deeds committed by them. [479]

For as Venerable Moggallāna the Great was descending Mount Vulture Peak with Elder Lakkhaṇa, he saw, among others, forms of

[1] This story is a brief outline of *Saṁyutta*, xix: ii. 254–256. Text: N iii. 479–480.

ghosts consisting of skeletons, and smiled at the sight of them. When Elder Lakkhaṇa asked him why he smiled, he said, "Brother, this is not the proper time for you to ask me such a question. Wait until we are in the presence of the Tathāgata and then ask me. So when they were in the presence of the Tathāgata, Elder Lakkhaṇa repeated his question. In reply, Elder Moggallāna the Great told him that he had seen ghosts consisting of skeletons.

"Brother," said he, "just now, as I was descending Mount Vulture Peak, I saw a monk soaring through the air, and his body was all aflame." Continuing in the same strain, he mentioned five of their associates whom he had seen on fire, bowls, robes, girdles, and all. Thereupon the Teacher told the monks of the wickedness of certain monks who retired from the world in the dispensation of the Buddha Kassapa and failed to act according to their profession. And pointing out the fruit of evil deeds to the monks who at that moment sat there before him, he pronounced the following Stanza,

307. Many about whose neck hangs the yellow robe, are evildoers and uncontrolled;
Evildoers by reason of their evil deeds, they are reborn in Hell.

XXII. 3. MAGIC FOR MEAT[1]

Better were it to swallow an iron ball. This religious instruction was given by the Teacher while he was in residence at Mahāvana near Vesāli with reference to the Vaggumudātīriya monks. [480]

This story occurs in the Pārājika in the section entitled "On laying claim to supernatural gifts." At that time the Teacher said to those monks, "But, monks, is it true that for the sake of the belly you have before laymen praised each other as possessors of supernatural gifts?" "Yes, Reverend Sir," they replied. Thereupon the Teacher reproved those monks in varied terms, and having so done, pronounced the following Stanza, [481]

308. Better were it to swallow an iron ball, red-hot, like a flame of fire,
Than that one who is corrupt and lacks self-control should live on the charity of the land.

[1] Cf. *Vinaya, Pārājika,* iv. 1: iii. 87–91. Text: N iii. 480–481.

XXII. 4. THE MAN WHOM WOMEN LOVED[1]

Four misfortunes. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Khema, a treasurer's son, nephew of Anāthapiṇḍika.

Khema is said to have been an exceedingly handsome youth. All the women who saw him became so overmastered with desire that they were unable to control themselves. Khema was given to running after other men's wives. One night the king's men took him prisoner and brought him before the king. Thought the king, "I feel shame for the great treasurer." So without saying a word to him, he let him go. But for all that, Khema did not abandon his evil practices. [482] A second time and a third time the king's men took him prisoner and brought him before the king, and each time the king just let him go. When the great treasurer heard what had happened, he went to the Teacher with his son, made him tell his story, and said to the Teacher, "Reverend Sir, preach the Law to this youth." Thereupon the Teacher aroused his conscience and showed him the wrong involved in running after other men's wives by pronouncing the following Stanzas,

309. Four misfortunes befall the heedless man who runs after other men's wives:
First, he acquires demerit; secondly, he sleeps in discomfort; thirdly, he incurs blame; fourthly, he goes to Hell.

310. Acquisition of demerit, an evil future state, brief pleasure for the frightened man and woman,
Severe punishment inflicted by the king; — therefore a man should not run after another man's wife. [483]

4 a. Story of the Past: Khema's Earnest Wish

What was his former deed? It is said that in the dispensation of the Buddha Kassapa he was a champion wrestler, and that one day he planted two colored banners on the golden shrine of the Buddha, and made the following Earnest Wish, "May all the women who look upon me, except my kinswomen and blood-relatives, fall in love with me." This was his former deed. By reason of this, in the various places where he was reborn, other men's wives who saw him were unable to control themselves.

[1] Text: N iii. 481–483.

XXII. 5. THE PRESUMPTUOUS MONK [1]

Even as a blade of grass. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain insolent monk.

The story goes that a certain monk thoughtlessly broke off a single blade of grass. His conscience troubled him about it, and so he went to a certain other monk, told him what he had done, and asked him the following question, "Brother, what happens to a monk who breaks off a blade of grass?" The other monk replied, "Evidently you think something happens to a man who breaks off a blade of grass, but such is not the case. One has but to confess what he has done and he is free." So saying, [484] he himself seized a clump of grass with both his hands and pulled it up. The monks reported the incident to the Teacher. The Teacher rebuked that monk soundly, and preaching the Law, pronounced the following Stanzas,

311. Even as a blade of grass awkwardly grasped cuts the hand,
So the work of a monk, badly handled, drags down to Hell.

312. A loose deed or a corrupt course
Or dubious chastity, brings no great fruit.

313. If there is aught to be done, one should do it, one should do it with all his might,
For a lax wandering-ascetic but scatters dust the more.

XXII. 6. THE JEALOUS WOMAN [2]

It were better that an evil deed were left undone. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain jealous woman. [486]

The story goes that the husband of this woman committed fornication with a certain female servant who lived in the house. Thereupon this jealous woman bound the servant hand and foot, cut off her nose and ears, threw her into a secret chamber, and closed the door. Then, in order that she might hide the evil deed which she had herself committed, she said to her husband, "Come, good husband, let us go to the monastery and listen to the Law." And taking her husband with her, she went to the monastery, and sat down and listened to the Law.

[1] Text: N iii. 483–485.

[2] Text: N iii. 486–487.

It happened that some relatives of hers came to her house to pay her a visit. As soon as they opened the door and saw the outrage that had been committed, they released the female servant. Thereupon she went to the monastery, and standing in the midst of the fourfold company, informed the Possessor of the Ten Forces what had happened. The Teacher listened to what she had to say and then replied, "One ought never to do even a slight wrong, thinking, 'Others know nothing about this evil deed which I have committed.' Even though no one else knows about it, one should do only that which is good. For an evil deed, even though one hide it, brings remorse afterwards, but a good deed produces naught but happiness." So saying, he pronounced the following Stanza,

314. It were better that an evil deed were left undone, for an evil deed causes suffering afterwards;
It were better to do a good deed, for after doing a good deed, one does not suffer. [487]

At the conclusion of the lesson the layman and his wife were established in the Fruit of Conversion. And then and there they freed the female slave and made her a follower of the Law.

XXII. 7. FORTIFY YOURSELF LIKE A CITY[1]

Even as a frontier city. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of visiting monks.

The story goes that these monks went to a certain frontier country, entered upon residence, and passed the first month pleasantly. In the second month, however, a band of thieves came and attacked the village to which they were accustomed to resort for alms, and carried away some of the inhabitants as prisoners. From that time on, the men were so busy fortifying that frontier city against thieves that they found no opportunity to minister properly to the needs of those monks. The result was that the monks spent their residence in great discomfort.

When they had completed residence, they returned to Sāvatthi to see the Teacher, [488] saluted the Teacher, and sat down respectfully on one side. The Teacher, after exchanging the usual friendly

[1] Text: N iii. 487–489.

greetings with them, asked them, "Monks, did you pass the time pleasantly?" "Reverend Sir," replied the monks, "the first month we spent there was a very pleasant one. But in the second month a band of thieves attacked the village, and from that time on, the inhabitants were so busily engaged in fortifying the city that they found no opportunity to minister properly to our needs. The result was that we had a very uncomfortable time." Said the Teacher, "Never mind, monks; be not disturbed. It is a difficult matter to obtain a pleasant dwelling at all times. But just as those men guarded their city, so ought a monk to guard himself." So saying, he pronounced the following Stanza,

> 315. Even as a frontier city is well guarded both within and without,
> Even so one should guard himself; let not a moment slip.
> For they that let the moments slip, mourn, delivered over to Hell.

XXII. 8. DEGREES OF NAKEDNESS [1]

They that feel shame when they ought not to feel shame. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Naked Ascetics of the Jain Order, Nigaṇṭhas. [489]

For one day the monks, seeing Naked Ascetics of the Jain Order, began the following discussion: "Brethren, these Nigaṇṭhas are to be preferred to the Acelakas, who go entirely naked, for these ascetics at least wear a covering in front. These ascetics evidently possess some sense of modesty." Overhearing the discussion, the Nigaṇṭhas said, "It is not for this reason at all that we wear a covering. [490] On the contrary, even dust and dirt are actual individuals, endowed with the principle of life; and so, — for fear they may fall into our alms-dishes, — for this reason we wear a covering." Arguments and counter-arguments followed between both parties of monks, and there was a long discussion. Afterwards the monks approached the Teacher, and having sat down, told him of the incident. Said the Teacher, "Monks, they that feel shame when they ought not to feel shame, and they that do not feel shame when they ought to feel shame, go to an evil future state." So saying, he preached the Law by pronouncing the following Stanzas,

[1] Text: N iii. 489–491.

316. They that feel shame when they ought not to feel shame,
And they that do not feel shame when they ought to feel shame,
Such men, since they have embraced false views, go to an evil future state.

317. They that see something to fear where no fear is,
And they that see nothing to fear where there is something to fear,
Such men, since they have embraced false views, go to an evil future state.

XXII. 9. CHILDREN VISIT THE BUDDHA [1]

They that see sin where no sin is. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to some disciples of the heretics. [492]

For once upon a time some disciples of the heretics saw their own children and their children's playmates playing with the children of orthodox believers. When their children returned home, they said to them, "Henceforth you are forbidden to salute the monks who are disciples of the Sākiya Prince and to enter their monastery." And they made them take oath to this effect. Now one day, as these children were playing outside of the Jetavana monastery near the battlemented gate, they became thirsty. So they sent the son of a certain lay disciple to the monastery, saying to him, "You go there, get a drink of water, and bring us some." The boy went into the monastery, saluted the Teacher, and told him the whole story.

Now the Teacher said to him, "After you have taken your drink, go back and send the other boys here to get theirs." So the boys all came and had their drink. Then the Teacher summoned them all about him, and choosing a subject suited to their understanding, preached the Law to them, imparting to them faith that cannot be moved, and establishing them in the Refuges and in the Precepts. When the boys went back to their own homes, they told their mothers and fathers all about it. [493] Thereupon their mothers and fathers were overcome with grief, and wept and lamented, saying, "Our sons have adopted a false faith." Now some intelligent men of the neighborhood drew near, and to quiet their grief, preached the Law to them. After they had listened to the Law, they said, "We will commit these boys to the care of the monk Gotama alone." And forthwith, attended by a large throng of kinsfolk, they conducted them to the monastery.

[1] Text: N iii. 492–494.

The Teacher, surveying the disposition of their minds, preached the Law to them by pronouncing the following Stanzas,

318. They that see sin where no sin is, and they that see no sin where sin exists,
Such men, since they have embraced false views, go to an evil future state.

319. They who know sin in its sinfulness, and that which is harmless in its harmlessness.
Such men, since they have embraced correct views, go to a happy future state.

BOOK XXIII. THE ELEPHANT, NĀGA VAGGA

XXIII. 1. THE SECTARIES INSULT THE BUDDHA[1]

Even as an elephant. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to himself. [1] The story is related in detail in the Commentary on the first Stanzas of the Appamāda Vagga. For it is there said:

Unable to injure the women, Māgandiyā thought to herself, "I will do to the monk Gotama what ought to be done." So she bribed the citizens and said to them, "When the monk Gotama comes into town and walks about, do you join with slaves in reviling and abusing him, and drive him out." So heretics who had no faith in the Three Jewels followed the Teacher about when he entered the city and shouted at him, "You are a robber, you are a simpleton, you are a fool, you are a camel, you are an ox, you are an ass, you are a denizen of hell, you are a brute beast, [2] you have no hope of salvation, a state of punishment is all that you can look forward to." Thus they reviled and abused the Teacher with the Ten Terms of Abuse.

Hearing their words of abuse, Venerable Ānanda said this to the Teacher, "Reverend Sir, these citizens are reviling and abusing us; let us go elsewhere." "Where shall we go, Ānanda?" "Let us go to some other city, Reverend Sir." "But suppose men revile and abuse us there, where then shall we go, Ānanda?" "Then we shall go to some other city, Reverend Sir." "But suppose men revile and abuse us there, where then shall we go, Ānanda?" "Then we shall go to some other city, Reverend Sir." "Ānanda, we should do no such thing. Wherever a tumult arises, even there should we remain until that tumult dies away, and only under those circumstances should we go elsewhere. But who are reviling and abusing you, Ānanda?" "Reverend Sir, beginning with the slaves and servants, all are reviling us." "Ānanda, I am like an elephant that has entered the fray. And even as it is incumbent upon an elephant that has entered the fray that he should withstand the arrows which come from the four quarters,

[1] Cf. Story ii. 1. 6 (text: i. 211^{15}–213^{5}), HOS. 28. 283. Text: N iv. 1–5.

precisely so it is my duty to endure with patience the words spoken by many wicked men." [3] So saying, he preached the Law with reference to himself by pronouncing the following Stanzas,

320. Even as an elephant engaged in the fray withstands arrows shot from the bow,
So also must I bear abuse, for the multitude is wicked.

321. It is a tamed elephant they lead to battle; it is a tamed elephant the king mounts;
It is the tamed that is best among men, he that endures abuse patiently.

322. Of surpassing excellence are mules which are tamed, and well-bred Sindh horses,
And great elephants of the jungle; but better yet is the man who has tamed himself. [5]

At the conclusion of the lesson all of that great multitude which had stood in the streets and at the cross-roads, and for a bribe reviled the Teacher, obtained the Fruit of Conversion and the Fruits of the Second and Third Paths.

XXIII. 2. THE MONK WHO HAD BEEN AN ELEPHANT-TRAINER [1]

For it is not on riding-animals such as these. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain monk who had once been an elephant-trainer.

The story goes that once upon a day this monk stood by the bank of the river Aciravatī watching an elephant-tamer try to break in an elephant. Observing that the elephant-tamer was not succeeding very well in teaching his elephant the tricks he wished to teach him, the monk said to some other monks who stood near, "Brethren, if this elephant-trainer were to prick this elephant in such and such a place, he would very quickly teach him the trick he wishes to teach him." The elephant-trainer heard what he said, followed his suggestion, and soon compelled the elephant to submit to his will.

The monks reported the matter to the Teacher. The Teacher caused that monk to be summoned before him and asked him, "Is it true that you said this?" "Yes, Reverend Sir, it is true." Thereupon the Teacher rebuked him and said, "Vain man, what have you to do either with a riding-elephant or with any other tamed animal? For it is not on such riding-animals as these that a man can go to that

[1] Text: N iv. 5–6.

place to which he has not yet gone. [6] It is only on his own well-tamed self that he can go to that place to which he has not yet gone. Therefore tame yourself only; what have you to do with the taming of animals such as these?" So saying, he pronounced the following Stanza,

323. For it is not on riding-animals such as these that one may go to that region to which one has not yet gone;
Tamed must one go upon the tamed; namely, upon one's own well-tamed self.

XXIII. 3. THE OLD BRAHMAN AND HIS SONS [1]

The elephant Dhanapāla. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to the sons of a certain Brahman who had reached the decrepitude of old age. [7]

The story goes that there lived in Sāvatthi a certain Brahman who had four sons and whose wealth amounted to eight hundred thousand pieces of money. When his sons reached marriageable age, he arranged marriages for them and gave them four hundred thousand pieces of money. After the sons had married, the Brahman's wife died, whereupon the sons took counsel together, saying, "If this Brahman marries again, the family fortune will be divided among her children and there will be nothing left of it. Come then! let us succor our father and win his favor." Accordingly they waited upon him faithfully, providing him with the choicest food and the finest clothes, rubbing his hands and feet and performing all of the other duties.

One day they went to wait upon him and found that he had fallen asleep, although it was broad daylight. As soon as he awoke, they rubbed his hands and his feet, and while thus engaged, spoke to him of the disadvantage of living in separate houses. Said they, "We will wait upon you after this manner so long as you live; give us the rest of your wealth also." In compliance with their request the Brahman gave each of them a hundred thousand more. Naught but under and upper garments did he keep for himself; all the rest of his wealth and possessions he divided into four portions and handed over to his sons.

For a few days his oldest son ministered to his needs. One day,

[1] This story is an elaboration of *Saṁyutta*, vii. 2. 4: i. 175–177. *Dh. cm.* iv. 8^{17}–9^{16} is word for word the same as *Saṁyutta*, i. 175^{34}–176^{34}. Cf. Story viii. 14. Text: N iv. 7–15.

however, as he was returning to the house of his oldest son after his bath, [8] his daughter-in-law, who stood at the gate, saw him and said to him, "Did you give your oldest son a hundred or a thousand pieces of money more than you gave your other sons? You certainly gave each of your sons two hundred thousand pieces of money. Do you not know the way to the house of any of your other sons?" The Brahman answered angrily, "Perish, vile woman!" and went to the house of his second son. But in a few days he was driven from the house of his second son as he had been from the house of the first, and in like manner from the houses of his two youngest sons. Finally he found himself without a single house he could enter.

Thereupon he retired from the world and became a monk of the Paṇḍaraṅga Order, begging his food from door to door. In the course of time he became worn out by old age, and his body withered away as the result of the poor food he ate and the wretched quarters in which he was obliged to sleep. One day, after he had returned from his begging rounds, he lay down on his back and fell asleep. When he awoke from sleep and sat up and surveyed himself and reflected that there was no one of his sons to whom he might go for refuge, he thought to himself, "They say that the monk Gotama has a countenance that does not frown, a face that is frank and open, that his manner of conversing is pleasant, and that he greets strangers in a kind and friendly way. Possibly if I go to the monk Gotama, I shall receive a friendly greeting." So adjusting his under and upper garments, taking his alms-bowl, and grasping his staff, he went to the Exalted One, even as it is said:

Now a certain Brahman, a man who had formerly possessed wealth and social position, rough, clad in rough garments, drew near to where the Exalted One was, and having drawn near, sat down respectfully on one side. And as he sat respectfully on one side, the Exalted One greeted him in a pleasant manner and said this to him, "How comes it, [9] Brahman, that you are rough and clad in rough garments?" "Sir Gotama, I have four sons living in the world, but instigated by their wives, they have driven me out of their houses." "Well then, Brahman, learn these Stanzas thoroughly, and when the people are gathered together in the hall and your sons are gathered together with them, recite them before the assembled company:

They at whose birth I rejoiced, whose birth I desired,
Even they, instigated by their wives, keep me away as a dog would a hog.
Wicked and worthless, they say to me, "Dear father! dear father!"

Ogres in the form of sons, they forsake me in my old age.
When a horse is grown old and useless, he is deprived of food;
So likewise a father of simpletons, as a monk, begs his food from door to door.
Better the staff for me than disobedient sons;
The staff keeps off the savage bull and likewise the savage dog.
In darkness he was before; in the deep the shallow prospers;
By the power of the staff he recovers his footing when he stumbles. [10]

The Brahman, taught by the Teacher, learned these Stanzas by heart. On the day appointed for the Brahmans to assemble, the sons of the Brahman pushed their way into the hall, dressed in their costliest garments, adorned with all their jewels, and sat down on a costly seat in the midst of the Brahmans. Thereupon the Brahman said to himself, "Now is my opportunity." So he entered the hall, made his way into the midst of the assemblage, lifted up his hand, and said, "I desire to recite certain Stanzas to you; pray listen to me." "Recite them, Brahman; we are listening." So the Brahman stood there and recited the Stanzas which he had learned from the Teacher.

Now at that time this was the law of mankind: *If any devour the substance of mother and father, and support not mother and father, he shall be put to death.* Therefore the sons of that Brahman fell at their father's feet and begged him to spare their lives, saying, "Dear father, spare our lives!" Out of the softness of a father's heart the Brahman said, "Sirs, do not kill my sons; they will support me." The men said to his sons, "Sirs, if from this day you do not take proper care of your father, we will kill you." The sons, thoroughly frightened, seated their father in a chair, raised the chair with their own hands, [11] and carried their father home. They anointed the body of their father with oil, flying this way and that in their haste, bathed him, employing perfumes and aromatic powders, and having so done, summoned their wives and said to them, "From this day forth you are to take proper care of our father; if you neglect this duty, we shall punish you." And they set the choicest viands before him.

As the result of the wholesome food which the Brahman had to eat and the comfortable quarters in which he slept, strength came back to him after a few days and his senses were refreshed. As he surveyed his person, he thought to himself, "I have gained this success through the monk Gotama." So desiring to make him a present, he took a pair of cloths and went to the Exalted One, and after exchanging friendly greetings, took his seat respectfully on one side. Then he laid the pair of cloths at the feet of the Exalted One, and said to him, "Sir Gotama, we Brahmans desire that a teacher shall receive

the tribute which is his due; may my lord Gotama, my teacher, accept the tribute which is due to him as a teacher." Out of compassion for the Brahman, the Teacher accepted the present which he had brought, and preached the Law to him. At the conclusion of the sermon the Brahman was established in the Refuges. Thereupon the Brahman said to the Teacher, "Sir Gotama, my sons provide me regularly with four meals; two of these I give to you." The Teacher replied, "That is well, Brahman; but we shall go only to such houses as we please." So saying, he dismissed him.

The Brahman went home and said to his sons, "Dear sons, the monk [12] Gotama is my friend, and I have given him two of the meals with which you regularly provide me. When he arrives, be not heedless of your duty." "Very well," replied his sons, promising to do as he said. On the following day the Teacher set out on his alms-pilgrimage and stopped at the door of the house of the Brahman's oldest son. When the Brahman's oldest son saw the Teacher, he took his bowl, invited him into the house, seated him on a costly couch, and gave him the choicest of food. On the succeeding days the Teacher went to the houses of the other sons in order, and all of them provided hospitable entertainment for him in their houses.

One day when a holiday was at hand, the eldest son said to his father, "Dear father, in whose honor shall we make merry?" The Brahman replied, "The monk Gotama is my friend, and I know no others." "Well then, invite him for the morrow with his five hundred monks." The Brahman did so. So on the following day the Teacher came to the house with his attendant monks. The house was smeared with fresh cow-dung and decked in festive array. The Brahman provided seats within the house for the Congregation of Monks presided over by the Buddha, and served them with rich porridge sweetened with honey and with the choicest of food, both hard and soft. In the course of the meal the Brahman's four sons seated themselves before the Teacher and said to him, "Sir Gotama, we care tenderly for our father; we never neglect him. Just look at him!" The Teacher replied, "You have done well. Wise men of old likewise cared tenderly for their mother and father." [13] So saying, he related in detail the Mātuposaka Nāgarāja Jātaka,[1] found in the Eleventh Book, in which the story is told of how the sallakī-tree and

[1] *Jātaka* 455: iv. 90–95.

the kuṭaja-plant grew up and blossomed in the absence of the elephant. Having so done, he pronounced the following Stanza,

324. The elephant Dhanapāla, with pungent juice flowing from his temples, hard to restrain,
Eats not a morsel so long as he is held captive; the elephant remembers the elephant-grove.

Native gloss. — *Dhanapāla:* At this time the king of Kāsi sent an elephant-trainer to a charming elephant-grove and caused an elephant to be taken captive; this is the name of the elephant. — *With pungent juice flowing from his temples:* acrid juice; for in the rutting season the root of the elephant's ear bursts. [14] As a rule, when trainers try to subdue elephants at this time with hook or spear or lance, they become fierce. But this elephant was excessively fierce; therefore it is said: *With pungent juice flowing from his temples, hard to restrain.* — *Eats not a morsel so long as he is held captive:* When by command of the king this elephant was led bound to the elephant-stable and made to stand in a place screened with a curtain of many colors, decked with festoons and garlands, overhung with a variegated canopy, although the king himself offered him food of various choice flavors and fit for a king, he refused to eat. It is with reference to his entrance into the elephant-stable that the words are employed: *Eats not a morsel so long as he is held captive.* — *Remembers the elephant-grove:* No matter how delightful the place in which he lodged, nevertheless he remembered the elephant-grove. Now his mother, who remained in the forest, suffered greatly by reason of separation from her son. Her son thought to himself, "I am not fulfilling the obligation of a son to succor his mother. What care I for this food?" Thus he remembered only the solemn obligation resting upon a son to succor his mother. [15] Now inasmuch as it was possible for him to fulfill this obligation only by being in the elephant-grove, therefore it is said: *The elephant remembers the elephant-grove.*

As the Teacher related this Jātaka, detailing his own deed in a previous state of existence, his hearers shed floods of tears, and by reason of the softness of their hearts allowed their ears to droop. Thus did the Exalted One, knowing full well what would be of advantage to them, proclaim the Truths and preach the Law. At the conclusion of the lesson the Brahman, together with his sons and daughters-in-law, was established in the Fruit of Conversion.

XXIII. 4. ON MODERATION IN EATING [1]

So surely as a man yields to indolence. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to King Pasenadi Kosala.

For at a certain period of his life the king used to eat boiled rice cooked by the bucketful, and sauce and curry in proportion. One day after he had finished his breakfast, unable to shake off the drowsy feeling occasioned by over-eating, he went to see the Teacher and paced back and forth before him with a very weary look. [16] Overcome by drowsiness, unable to lie down and stretch himself out, he sat down on one side. Thereupon the Teacher asked him, "Did you come, great king, before you were well rested?" "Oh no, Reverend Sir," replied the king, "but I always suffer greatly after eating a meal." Then said the Teacher to him, "Great king, over-eating always brings suffering in its train." So saying, he pronounced the following Stanza,

> 325. If a man gives way to indolence, eats overmuch,
> Spends his time in sleep, and lies and rolls about
> Like a great hog fed on grain,
> Such a simpleton will enter the womb again and again. [17]

At the conclusion of the lesson the Teacher, desiring to help the king, pronounced the following Stanza,

> If a man be ever mindful, if he observe moderation in taking food,
> His sufferings will be but slight; he will grow old slowly, preserving his life.

The Teacher taught this Stanza to Prince Uttara and said to him, "Whenever the king sits down to eat, you must recite this Stanza to him, and by this means you must cause him to diminish his food." In these words the Teacher told him just what means to employ. The prince did as he was directed. After a time the king was content with a pint-pot of rice at most, and became lean and cheerful. He established intimate relations with the Teacher and for seven days gave the Gifts Beyond Compare. When the Teacher pronounced the words of thanksgiving for the gifts presented to him by the king, the assembled multitude obtained great spiritual advantage.

[1] This story is an abbreviated version of *Saṁyutta*, iii. 2. 3: i. 81–82. Cf. Story xv. 6 (HOS. 30.76). Text: N iv. 15–17.

XXIII. 5. THE NOVICE AND THE OGRESS[1]

This heart of mine once wandered. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Sānu. [18]

Sānu, we are told, was the only son of a certain female lay disciple, who had him admitted to the Order when he was a mere boy. From the day of his admission to the Order, he was virtuous and faithful to duty. He performed faithfully all of the duties to a teacher, to a preceptor, and to visiting monks. On the eighth day of the month he would rise early in the morning, and after placing water in the inclosure reserved for water, would sweep the hall in which the Teacher preached, lay out the seats, and lighting a lamp, utter in a pleasing tone of voice the proclamation summoning the people to come and listen to the Law.

The monks, observing his faithfulness and diligence, desired often to hear him intone the Sacred Word, and would frequently request him so to do. And the novice would never reply, "My heart aches," or "My body is weary," or show any reluctance about complying with their request. But he would ascend the Seat of the Law and intone the Sacred Word as though he were bringing the Sacred River down from Heaven; and then he would descend and say, "All the merit I have acquired by thus intoning the Sacred Word, I make over to my mother and father."

Now his human mother and father [19] did not know that their son was making over to them the merit he acquired by intoning the Sacred Word. But his mother in the state of existence immediately preceding, had been reborn as an ogress. And she used to come with the deities and listen to the Law. And she would say, "Dear son, I thank you for the merit which as a novice you have made over to me." There is a saying, "A monk who keeps the precepts perfectly is dear both to the Worlds of the Gods and to the world of men." Therefore it was that the deities, full of respect and reverence for the novice, esteemed him even as Great Brahmā or as a flame of fire; and by reason of their reverence for the novice, revered and praised also the ogress

[1] This story is an elaboration of *Saṁyutta*, x. 5: i. 208–209, and is taken almost word for word from Buddhaghosa's *Commentary* on the same. See *Dhammapada Commentary*, iv. 255, note 1. From the same source is also derived *Thera-Gāthā Commentary*, xliv. Cf. *Dhammapada Commentary*, xxvi. 21. Text: N iv. 18–25.

his mother. When the ogres assembled to hear the Law, it was always to Mother of Sānu the ogress that they gave the first seat and the first water and the first pellet of food. Even powerful ogres, when they saw her, would step down from the road or rise from their seats.

Now when the novice Sānu reached manhood and his physical powers became fully developed, he began to be oppressed with discontent. Unable to drive away discontent, one day, without saying a word to anyone, with hair and nails grown long and under and upper garments soiled and dirty, he took bowl and robe and went quite alone to the house of his mother. When the female lay disciple saw her son, she saluted him and said, "Dear son, [20] hitherto it has been your practice to come here with your teacher and your preceptor, or with other young monks and novices; why is it that you come here to-day quite alone?" The novice informed his mother that he was suffering from discontent. Upon this the faithful female lay disciple discoursed to her son on the manifold disadvantages of the household life. But in spite of her admonition she was unable to convince him.

Finally the thought occurred to her, "Perhaps, even without my urging him, he will come to his senses of his own accord." So she said to him, "Remain here, dear son, until I procure you rice-gruel and boiled rice. When you have drunk the gruel and finished your meal, I will take down some pleasing garments and give them to you." And preparing a seat, she gave it to her son. The novice sat down, and in a moment the lay disciple brought rice-gruel and hard food and gave them to him. Then saying to herself, "I will boil some rice for him," she seated herself not far off and began to wash the rice.

Now at this time that ogress considered within herself, "Where is the novice? Is he receiving food in alms or not?" Perceiving that the novice was filled with a desire to return to the life of a layman, and that for this reason he had gone and seated himself in his mother's house, she thought to herself, "If I gain possession of the novice, I shall be treated with respect by the powerful deities; I will therefore go to the novice and prevent him from returning to the life of a layman." Accordingly the ogress went and took possession of the body of the novice, twisted his neck, and felled him to the ground. With rolling eyes and foaming mouth, he lay quivering on the earth. [21]

When the female lay disciple saw the plight of her son, she ran

quickly to him, took her son in her arms, and laid him on her breast. All the inhabitants of the village flocked thither, bringing offerings. But the female lay disciple wept and lamented and pronounced the following Stanzas,

They that observe the Half-month of Miracle with its Eight Precepts, keeping Fast-day
On the Fourteenth Day, on the Fifteenth Day, and on the Eighth Day,
They that lead the Holy Life,
With such, ogres do not sport; thus have I heard from the Arahats.
But to-day I see ogres sporting with Sānu.

When the ogress heard the female lay disciple utter these words, she replied with the following Stanzas,

They that observe the Half-month of Miracle with its Eight Precepts, keeping Fast-day
On the Fourteenth Day, on the Fifteenth Day, and on the Eighth Day,
They that lead the Holy Life,
With such, ogres do not sport; rightly have you heard this from the Arahats.

Then the ogress, addressing Sānu, pronounced the following Stanzas,

Sānu, alienate not the Buddha; these are the words of ogres.
Do no evil deeds either openly or in secret.
For if you do evil deeds either now or hereafter,
You will not win Release from Suffering, even though you fly up into the air and seek to escape. [22]

"Thus if you do evil deeds, you will not win Release, even though, like a bird, you fly up into the air and seek to escape."

So saying, the ogress released the novice. The novice opened his eyes and saw his mother with disheveled hair, panting and gasping and weeping, and all the inhabitants of the village gathered together. Not knowing that he had been seized by an ogress, he said, "But a moment ago I was sitting in a chair, and my mother sat near me washing rice; but now I am lying on the ground. What does this mean?" And even as he sat there, he said to his mother,

Dear mother, people weep for him who is dead, or for him who, although alive, is no more seen.
But, dear mother, seeing me alive, why, dear mother, do you weep for me?

Then his mother pointed out to him the evil consequences of setting out to return to the world after once retiring from the world and renouncing the pleasures of the world and the pleasures of sense. Said she,

My son, people weep for him who is dead, or for him who, although alive, is no more seen.
And for him who, after renouncing the pleasures of sense, returns to the world again,
For him also they weep, my son. For he that was alive is dead again. [23]

His mother, having thus spoken, compared the household life to a bed of glowing coals, even to hell, and pointing out once more the disadvantages of the household life, said,

There are glowing coals on both sides, dear son; do you wish to fall into glowing coals?
There are hells on both sides, dear son; do you wish to fall into hell?

Then said his mother to him, "Son, good luck to you! But this my son, whom I snatched from the burning like household goods, and who retired from the world in the Religion of the Buddha, desires again to burn in the household life. Hurry hither and protect us!" Then she thought, "Is there no way by which I can arouse his disgust? Is there no way by which I can arouse his repugnance?" And to make the matter clear, she pronounced the following Stanza,

> Hurry hither! Luck to you! How can we arouse your disgust?
> Goods snatched from the burning, you desire to burn again.

As his mother spoke, Sānu came to his senses and said, "I have no use for the household life." His mother replied, "Good, my son!" And pleased at heart, she gave him choice food to eat. Then she asked him, "How old are you, my son?" Knowing that he was old enough to be admitted to full membership in the Order, she provided him with a set of three robes. With bowl and robes complete he was admitted to full membership in the Order.

The Teacher, since the youth had but recently been admitted to full membership in the Order, urged him to make strenuous exertion to control his thoughts, [24] and said to him, "If a man allows his thoughts to wander hither and thither for a long time, dwelling on all manner of objects, and makes no effort to control them, it is impossible for him to attain Salvation. Therefore a man should put forth every effort to control his thoughts, even as an elephant-driver controls an elephant in rut with his hook." So saying, he pronounced the following Stanza,

326. These thoughts of mine once wandered hither and thither
Wherever they liked, wherever they desired, wherever they pleased;
But hereafter I shall control them perfectly,
Even as an elephant-driver controls an elephant in rut with his hook. [25]

At the conclusion of the lesson many deities who came with Sānu to hear the Law, obtained Comprehension of the Law. Venerable Sānu mastered the Tipiṭaka, the Word of the Buddha. He became a mighty preacher of the Law, lived a hundred and twenty years, stirred up the whole Land of the Rose-apple, and finally passed into Nibbāna.

XXIII. 6. AN ELEPHANT STICKS FAST IN THE MUD [1]

Be joyful in heedfulness. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to an elephant named Pāveyyaka (Baddheraka), which belonged to the king of Kosala.

The story goes that this elephant possessed great strength in his younger days, but in the course of time, worn out by old age and buffeted by the wind, he waded one day into a great lake, stuck fast in the mire, and was unable to get out. The populace saw him and began to talk about him, saying, "To think that an elephant once so powerful should become so weak!" The king heard the news and immediately gave orders to his elephant-trainer as follows, "Trainer, go extricate this elephant from the mire." So the elephant-trainer went to the lake, showed himself to the elephant with his head arrayed as for battle, and caused the battle-drum to be beaten.

The pride of the elephant was immediately aroused. He rose quickly, walked up out of the lake, and stood on dry land. The monks saw the occurrence and told the Teacher. Said the Teacher, "Monks, this elephant has just extricated himself from what was but a quagmire of ordinary mud. [26] But you have flung yourselves headlong into the quagmire of the evil passions. Therefore strive with all your might to extricate yourselves therefrom." So saying, he pronounced the following Stanza,

327. Be joyful in heedfulness, guard well your thoughts.
Extricate yourselves from the quagmire, even as an elephant that is stuck fast in the mud.

XXIII. 7. AN ELEPHANT WAITS UPON THE BUDDHA [2]

Should one find. This religious instruction was given by the Teacher while he was in residence at Protected Forest near Pārileyyaka,

[1] Text: N iv. 25–26. [2] Cf. Story i. 5 *b* (text: i 60^{12}–63^{16}). Text: N iv. 26–31.

with reference to a company of monks. [27] The story occurs in the Yamaka Vagga in the Commentary on the Stanzas beginning with the words, *The others do not understand.* For it is there said:

It became known all over the Land of the Rose-apple that the Teacher was residing in Protected Forest, attended by a noble elephant. From the city of Sāvatthi, Anāthapiṇḍika, Visākhā, the eminent female lay disciple, and other such great personages sent the following message to the Elder Ānanda, "Reverend Sir, obtain for us the privilege of seeing the Teacher." Likewise five hundred monks residing abroad approached the Elder Ānanda at the conclusion of the rainy season and made the following request, "It is a long time, Ānanda, since we have heard a discourse on the Law from the lips of the Exalted One. We should like, brother Ānanda, if you please, to have the privilege of hearing a discourse on the Law from the lips of the Exalted One."

So the Elder took those monks with him and went to Protected Forest. When he reached the forest, he thought to himself, "The Tathāgata has resided in solitude for a period of three months. It is therefore not fitting that I should approach him all at once with so many monks as I have with me." Accordingly he approached the Teacher quite alone. When the elephant Pārileyyaka saw the Elder, he took his staff and rushed forward. The Teacher looked around and said to the elephant, "Come back, Pārileyyaka; do not drive him away. He is a servitor of the Buddha." The elephant immediately threw away his staff, and requested the privilege of taking the Elder's bowl and robe. The Elder refused. The elephant thought to himself, "If he is versed in the rules of etiquette, he will refrain from placing his own monastic requisites on the stone slab where the Teacher is accustomed to sit." The Elder placed his bowl and robe on the ground. (For those who are versed in the rules of etiquette never place their own monastic requisites on the seat or bed of their spiritual superiors.) The Elder, after saluting the Teacher, [28] seated himself on one side.

The Teacher asked him, "Did you come alone?" The Elder informed him that he had come with five hundred monks. "But where are they?" asked the Teacher. "I did not know how you would feel about it, and therefore I left them outside and came in alone." "Tell them to come in." The Elder did so. The Teacher exchanged friendly greetings with the monks. Then the monks said to the Teacher,

"Reverend Sir, the Exalted One is a delicate Buddha, a delicate prince. You must have endured much hardship, standing and sitting here alone as you have during these three months. For of course you had no one to perform the major and minor duties for you, no one to offer you water for rinsing the mouth or to perform any of the other duties for you." The Teacher replied, "Monks, the elephant Pārileyyaka performed all of these offices for me. For one who obtains such a companion as he, may well live alone; did one fail to find such, even so the life of solitude were better." So saying, he pronounced the following Stanzas in the Nāga Vagga,

328. Should one find a prudent companion to walk with, an upright man and steadfast,
Let one walk with him, joyful, mindful, overcoming all dangers.

329. Should one not find a prudent companion to walk with, an upright man and steadfast,
Then, like a king renouncing the kingdom he has conquered, let one walk alone,
Like an elephant roaming at will in an elephant-forest. [29]

330. The life of solitude is better; one cannot be friends with a simpleton;
Let a man live in solitude, and do no evil deeds,
Free from desire, like an elephant roaming at will in an elephant-forest.

XXIII. 8. MĀRA TEMPTS THE BUDDHA [1]

When need arises. This doctrinal instruction was given by the Teacher while he was dwelling in a forest-hut in the Himālaya country with reference to Māra.

Tradition has it that at this time kings who exercised rule oppressed the subjects over whom they ruled. As the Exalted One saw men punished and persecuted under the rule of these wicked kings, he was moved to compassion. [32] And he considered thus within himself, "Is it not possible to exercise sovereignty without killing or causing to kill, without conquering or causing to conquer, without sorrow or causing sorrow, with justice and righteousness?" Now Māra the Evil One perceived within himself the thought that was passing through the mind of the Exalted One, and thought thus, "The monk Gotama is considering within himself, 'Is it not possible to exercise sovereignty?' It must be that he now desires to exercise sovereignty.

[1] Derived from *Saṁyutta*, iv. 2. 10: i. 116 f. Cf. E. Windisch, *Māra und Buddha*, pp. 107–109. Text: N iv. 31–36.

And this thing which is called sovereignty is an occasion of heedlessness. If he does exercise sovereignty, I may be able to catch him off his guard. I will therefore go and arouse his ambition."

Accordingly Māra the Evil One approached the Teacher and said, "Reverend Sir, let the Exalted One exercise sovereignty; let the Happy One exercise sovereignty, without killing or causing to kill, without conquering or causing to conquer, without sorrow or causing sorrow, with justice and righteousness." Said the Teacher to Māra, "Evil One, what do you see in me that makes you speak thus to me?" Said Māra to the Teacher, "Reverend Sir, the Exalted One has developed to the full the Four Bases of Magic Power. For should the Exalted One resolve, 'Let the Himālaya, king of mountains, be turned to gold,' gold would that mountain be. I too will do with this wealth all those things which can be done with wealth. Thus you shall rule justly and righteously." Then said the Teacher,

The whole of a mountain of gold, even of fine gold,
Were not enough for one. Knowing this, a man should walk justly. [33]

How can a man who has seen whence arises suffering devote himself to the pleasures of sense?
Let the man who has come to know that substratum of being which is called "attachment" in the world, train himself to subdue this alone.

With these Stanzas did the Teacher arouse and alarm Māra the Evil One. Then he said to him, "I will admonish you yet again, Evil One. I have nothing in common with you. Thus do I admonish you." So saying, he pronounced the following Stanzas,

331. When need arises, pleasant are companions;
Pleasant is enjoyment, when one shares it with another;
Works of merit give pleasure at the hour of death;
Pleasant is it to leave behind all suffering.

332. Pleasant is motherhood in this world, and pleasant is fatherhood;
Pleasant is the estate of a monk in this world, and pleasant is the estate of a Brahman.

333. Pleasant is a life of righteousness unto old age, pleasant is faith firmly established,
Pleasant is the attainment of wisdom, pleasant is the avoiding of evil.

BOOK XXIV. THIRST OR CRAVING, TAṆHĀ VAGGA

XXIV. 1. REDFISH [1]

If a man walk in heedlessness. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Redfish, Kapilamaccha. [37]

1 a. Story of the Past: The insolent monk. The bandits

The story goes that in times long past, when Exalted Kassapa passed into Nibbāna, two brothers of respectable family retired from the world and became monks under their disciples. The name of the older brother was Sodhana, and that of the younger was Red, Kapila. Likewise their mother Sādhinī and their younger sister Tāpanā retired from the world and became nuns. After the two brothers had become monks, they performed regularly and faithfully the major and minor duties to their teachers and their preceptors. One day they asked the following question, "Reverend Sir, how many Burdens are there in this Religion?" and received the following answer, "There are two Burdens: the Burden of Study and the Burden of Meditation." Thereupon the older brother said, "I will fulfill the Burden of Meditation," and for five years kept residence with his teacher and his preceptor. Obtaining a Subject of Meditation leading to Arahatship, he entered the forest, and after striving and struggling with might and main, attained Arahatship.

Said the younger brother, "I am young yet; when I am old, I will fulfill the Burden of Meditation." [38] Accordingly he assumed the Burden of Study and learned by heart the Three Piṭakas. By his knowledge of the Texts, he gained a great following, and through his following, rich offerings. Drunk with the intoxication of great learning, and overcome with craving for gain, he was led by overweening pride of knowledge to pronounce a thing said by others, even when it was right, to be wrong; even when wrong, to be right: even when it was innocent, to be sinful; even when sinful, to be innocent. The kindly monks used to say to him, "Brother Kapila, do not speak

[1] Cf. *Udāna*, iii. 3: 24–27; *Thera-Gāthā Commentary*, clxxviii. Text: N iv. 37–46.

thus;" and would admonish him, quoting to him the Doctrine and the Discipline. But Kapila would reply, "What do you know, empty-fists?" and would go about snubbing and disparaging others.

The monks reported the matter to his brother, Elder Sodhana. Sodhana went to him and said, "Brother Kapila, for men such as you, right conduct is the life of religion; therefore you should not abandon right conduct, reject that which is right and proper and speak as you do." Thus did Sodhana admonish his brother Kapila. But the latter paid no attention to what he said. However, Sodhana admonished him two or three times, but seeing that he paid no attention to his words, left him, saying, "Well, brother, you will become notorious for your doings." [39] And from that time on, the rest of the kindly monks would have nothing to do with him.

Thus did the monk Kapila adopt an evil mode of conduct and go about with companions confirmed like himself in an evil mode of conduct. One day he said to himself, "I will recite the Pātimokkha in the Hall of Discipline." So taking a fan and seating himself in the Seat of the Law, he recited the Pātimokkha, asking the usual question, "Brethren, are there, among the monks who are here gathered together, any who have anything to confess?" The monks thought, "What is the use of giving this fellow an answer?" Observing that the monks all remained silent, he said, "Brethren, there is no Doctrine or Discipline; what difference does it make whether you hear the Pātimokkha or not?" So saying, he arose from the seat. Thus did he retard the teaching of the Word of Exalted Kassapa.

Elder Sodhana attained Nibbāna in that very state of existence. As for Kapila, at the end of his allotted term of life, he was reborn in the Great Hell of Avīci. Kapila's mother and sister followed his example, reviled and abused the kindly monks, and were reborn in that same Hell.

Now at that time there were five hundred men who made a living by plundering villages. One day the men of the countryside pursued them, whereupon they fled and entered the forest. Seeing no refuge there, and meeting a certain forest hermit, they saluted him and said to him, "Reverend Sir, be our refuge." The Elder replied, "For you there is no refuge like the Precepts of Morality. [40] Do you take upon yourselves, all of you, the Five Precepts." "Very well," agreed the bandits, and took upon themselves the Five Precepts. Then the Elder admonished them, saying, "Now that you have taken upon yourselves the Precepts, not even for the sake of saving your lives,

may you transgress the moral law, or entertain evil thoughts." "Very well," said the former bandits, giving their promise.

When the men of the countryside reached that place, they searched everywhere, and discovering the bandits, deprived all those bandits of life. So the bandits died and were reborn in the World of the Gods; the leader of the bandits became the leading deity of the group. After passing through the round of existences forward and backward in the World of the Gods for the period of an interval between two Buddhas, they were reborn in the dispensation of the present Buddha in a village of fishermen consisting of five hundred households near the gate of the city of Sāvatthi.

The leader of the band of deities received a new conception in the house of the leader of the fishermen, and the other deities in the houses of the other fishermen. Thus on one and the same day all received a new conception and came forth from the wombs of their mothers. The leader of the fishermen thought to himself, "Were not some other boys born in this village to-day?" Causing a search to be made, he learned that the companions had been reborn in the same place. "These will be the companions of my son," thought he, and sent food to them all for their sustenance. They all became playfellows and friends, and in the course of time grew to manhood. The oldest of the fishermen's sons won fame and glory and became the leading man of the group. [41]

Kapila was tormented in Hell during the period of an interval between two Buddhas, and through the fruit of his evil deeds which still remained, was reborn at this time in the river Aciravatī as a fish. His skin was of a golden hue, but he had a stinking breath.

1 b. Story of the Present: The fishermen, and the fish with a stinking breath

Now one day those companions said to themselves, "Let us snare some fish." So taking a net, they threw it into the river. It so happened that this fish fell into their net. When the residents of the village of fishermen saw the fish, they made merry and said, "The first time our sons snared fish, they caught a goldfish; now the king will give us abundant wealth." The companions tossed the fish into a boat and went to the king. When the king saw the fish, he asked, "What is that?" "A fish, your majesty," replied the companions. When the king saw it was a goldfish, he thought to himself, "The

Teacher will know the reason why this fish has a golden hue." So ordering the fish to be carried for him, he went to the Teacher. As soon as the fish opened his mouth, the whole Jetavana stank. The king asked the Teacher, "Reverend Sir, how did this fish come to have a golden hue? And why is it that he has a stinking breath?"

"Great king, in the dispensation of Exalted Kassapa this fish was a monk named Kapila, and Kapila was very learned and had a large following. But he was overcome with desire of gain, and would abuse and revile those who would not take him at his word. Thus did he retard the Religion of Exalted Kassapa, [42] was therefore reborn in the Avīci Hell, and because the fruit of his evil deed has not yet been exhausted, has just been reborn as a fish. Now since for a long time he preached the Word of the Buddha and recited the praises of the Buddha, for this cause he has received a golden hue. But because he reviled and abused the monks, for this cause he has come to have a stinking breath. I will let him speak for himself, great king." "Reverend Sir, by all means let him speak for himself."

So the Teacher asked the fish, "Are you Kapila?" "Yes, Reverend Sir, I am Kapila." "Where have you come from?" "From the Great Hell of Avīci, Reverend Sir." "What became of your older brother Sodhana?" "He passed into Nibbāna, Reverend Sir." "But what became of your mother Sādhinī?" "She was reborn in Hell, Reverend Sir." "And what became of your younger sister Tāpanā?" "She was reborn in Hell, Reverend Sir." "Where shall you go now?" "Into the Great Hell of Avīci, Reverend Sir." So saying, the fish, overcome with remorse, struck his head against the boat, died then and there, and was reborn in Hell. The multitude that stood by were greatly excited, insomuch that the hair of their bodies stood on end. At that moment the Exalted One, perceiving the disposition of mind of the company there assembled, preached the Law in a way suiting the occasion:

> A life of righteousness, a life of holiness,
> This they call the gem of highest worth.

Beginning with these words, the Teacher recited in full the Kapila Sutta, found in the Sutta Nipāta.[1] Having so done, he pronounced the following Stanzas, [43]

334. If a man walk in heedlessness, Craving grows within him, like the creeper;
He floats from life to life, like a monkey seeking fruit in a forest.

[1] *Kapila* (or *Dhammacariya*) *Sutta*, *Sutta Nipāta*, ii. 6 (Stanzas 274–283).

335. Whosoever is overcome by this fierce Craving of attachment for the world,
The sorrows of such a man increase, like the luxuriant bīraṇa grass.

336. But whosoever overcomes this fierce Craving, difficult to overcome in this world,
Sorrows roll off from him, like a drop of water from a lotus leaf.

337. Therefore, with your kind permission, I say this to you, to all as many as are here gathered together:
Dig up the root of Craving, even as he who seeks the fragrant usīra root digs up the bīraṇa grass,
Lest Māra crush you again and again, as a stream crushes reeds.

XXIV. 2. THE YOUNG SOW [1]

Even as a tree. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain young sow which wallowed in dung. [46]

The story goes that one day, as the Teacher was entering Rājagaha for alms, seeing a young sow, he smiled. Elder Ānanda, seeing the circle of light which proceeded from his teeth and came forth from his open mouth, asked the Teacher his reason for smiling, saying, "Reverend Sir, what is the cause of your smile?" The Teacher said to him, "Ānanda, just look at that young sow!" "I see her, Reverend Sir."

"In the dispensation of Exalted Kakusandha she was a hen that lived in the neighborhood of a certain Hall of Assembly. She used to listen to a certain monk who lived the life of contemplation, as he repeated a Formula of Meditation leading to Insight. Merely from hearing the sound of those sacred words, when she passed out of that state of existence, she was reborn in the royal household as a princess named Ubbarī.

"One day she went to the privy and saw a heap of maggots. [47] Then and there, by gazing upon the maggots, she formed the conception of maggots and entered into the First Trance. After remaining in that state of existence during the term of life allotted to her, she passed out of that state of existence and was reborn in the World of Brahmā. Passing from that state of existence, buffeted by rebirth, she has now been reborn as a young sow. It was because I knew these circumstances that I smiled."

As the monks led by Elder Ānanda listened to the Teacher, they

[1] Cf. Rogers, *Buddhaghosha's Parables*, xii, pp. 105–106. Text: N iv. 46–51.

were deeply moved. The Teacher, having stirred their emotions, proclaimed the folly of Craving, and even as he stood there in the middle of the street, pronounced the following Stanzas,

338. As a tree, though it be cut down, grows up again if its root be sound and firm,
So also, if the inclination to Craving be not destroyed, this suffering springs up again and again in this world.

339. He that is in the tow of the six and thirty powerful currents running unto pleasure,
Such a man, misguided, the waves of desires inclining unto lust sweep away.

340. The currents run in all directions; the creeper buds and shoots;
When you see the creeper grown, be wise and cut the root.

341. Flowing and unctuous are a creature's joys;
Men devote themselves to pleasure and seek after happiness;
Therefore do they undergo birth and decay.

342. Pursued by Craving, men dart hither and thither like a hunted hare;
Held fast by fetters and bonds, they undergo suffering repeatedly and long. [48]

343. Pursued by Craving, men dart hither and thither like a hunted hare.
Therefore a monk should banish Craving, desiring for himself freedom from lust. [50]

The young sow, after passing out of that state of existence, was reborn in Suvaṇṇabhūmi in the royal household. Passing from that state of existence, she was reborn at Benāres; passing from that state of existence, she was reborn at Suppāraka Port in the household of a dealer in horses, then at Kavīra Port in the household of a mariner. Passing from that state of existence, she was reborn in Anurādhapura in the household of a nobleman of high rank. Passing from that state of existence, she was reborn in the South Country in the village of Bhokkanta as the daughter of a householder named Sumana, being named Sumanā after her father.

When this village was deserted by its inhabitants, her father went to the kingdom of Dīghavāpi, and took up his residence in the village of Mahāmuni. Hither came on some errand or other Lakuṇṭaka Atimbara, minister of King Duṭṭhagāmaṇī, and meeting her, married her with great pomp, and took her with him to live in the village of Mahāpuṇṇa. One day Elder Anula, whose residence was the Mahā Vihāra of Koṭipabbata, stopped at the door of her house as he was going his round for alms, and seeing her, spoke thus to the monks, "Brethren, what a wonderful thing that a young sow should become the wife of Lakuṇṭaka Atimbara, prime minister of the king!" [51]

When she heard his words, she uncovered her past states of existence, and she received the power of remembering previous births.

Instantly she was deeply moved, and obtaining permission of her husband, retired from the world with great pomp and became a nun of the Order of Pañcabalaka Nuns. After listening to the recitation of the Mahāsatipaṭṭhāna Suttanta in Tissa Mahā Vihāra, she was established in the Fruit of Conversion. Subsequently, after the crushing of the Damiḷas, she returned to the village of Bhokkanta, where her mother and father lived, and took up her residence there. After listening to the Āsīvisopama Sutta in Kallaka Mahā Vihāra, she attained Arahatship. On the day when she passed into Nibbāna, questioned by the monks and nuns, she related this whole story to the community of nuns from the beginning to the end; likewise in the midst of the assembled community of monks, associating herself with the Elder Mahā Tissa, a reciter of the Dhammapada and a resident of Maṇḍalārāma, she related the story as follows:

"In former times I fell from human estate and was reborn as a hen. In this state of existence my head was cut off by a hawk. I was reborn at Rājagaha, retired from the world, and became a wandering nun, and was reborn in the stage of the First Trance. Passing from that state of existence, I was reborn in the household of a treasurer. In but a short time I passed from that state of existence and was reborn as a young sow. Passing from that state of existence, I was reborn in Suvaṇṇabhūmi; passing from that state of existence, I was reborn at Benāres; passing from that state of existence, I was reborn at Suppāraka Port; passing from that state of existence, I was reborn at Kavīra Port; passing from that state of existence, I was reborn at Anurādhapura; passing from that state of existence, I was reborn in Bhokkanta village. Having thus passed through thirteen states of existence, for better or for worse, in my present state of existence I became dissatisfied, retired from the world, became a nun, and attained Arahatship. Everyone of you, work out your salvation with heedfulness." With these words did she stir the four classes of disciples with emotion; and having so done, passed into Nibbāna. [52]

XXIV. 3. THE RENEGADE MONK[1]

He who, free from desire. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain monk who returned to the world.

[1] Text: N iv. 52–53.

The story goes that this monk, a fellow-resident of Elder Kassapa the Great, after entering into the Four Trances, saw various objects pleasing to the eye in the house of his own uncle, who was a goldsmith, formed an attachment for them, and returned to the world. But he was so lazy that he refused to do any work, and therefore they put him out of the house. Thereupon he began to associate with evil companions, and made a living by going about committing acts of brigandage. One day they caught him, bound his arms tightly behind his back, and led him to the place of execution, beating him with lashes at every four-corners.

The Elder, entering the city to make his round for alms, saw the renegade monk being led out by the South Gate, caused his bonds to be loosened, and said to him, "Consider once more the Subject of Meditation you formerly employed." The renegade monk complied with his admonition, applied himself to meditation, and developed the Fourth Trance once more. His captors led him to the place of execution, said to him, "We are going to kill you," and began to heat the spikes. The bandit showed neither fear nor perturbation. The executioners took their places on all sides round about, and raised weapons, swords, spears, and lances.

But when they observed that the brigand exhibited no signs of fear, they exclaimed, "Sirs, just look at this man! Though he stands in the midst of many hundred men holding weapons in their hands, he neither trembles nor quakes. What a wonderful thing it is!" And filled with wonder and amazement, they shouted at the top of their lungs, and then went and reported the matter to the king. When the king learned of the circumstances, he said, "Release the man." Then [53] they went to the Teacher and reported the matter to him. The Teacher sent forth a radiant image of himself, and preaching the Law, pronounced the following Stanza,

> **344.** He who, free from desire, inclines to desire;
> He who, released from desire, runs back to desire;
> That man, — come, behold him; released, he runs back to bondage.

Now on hearing this doctrinal instruction, the renegade monk, even as he lay on the tips of the spikes, surrounded by the king's men, began to meditate on birth and death, applied the Three Characteristics, and, mastering the Elements of Being, attained the Fruit of Conversion. And experiencing the bliss of Attainment, he rose into the air, proceeded through the air to the Teacher, saluted the Teacher,

and in the midst of the assembled company, which included the king, attained Arahatship.

XXIV. 4. THE PRISON-HOUSE[1]

That bond is not strong. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the prison-house.

The story goes that once upon a time criminals, house-breakers, highwaymen, [54] and murderers, were brought before the king of Kosala. The king ordered them to be bound with fetters, ropes, and chains. Now thirty country monks, desiring to see the Teacher, came and saw the Teacher, saluted him and took their leave. On the following day, as they went about Sāvatthi for alms, they came to the prison-house and saw those criminals. Returning from their rounds for alms, they approached the Teacher at eventide and said to him, "Reverend Sir, to-day, as we were making our rounds for alms, we saw many criminals in the prison-house. They were bound with fetters, ropes, and chains, and were experiencing much suffering. They cannot break these fetters and escape. Is there any bond stronger than these bonds?"

In reply to their question, the Teacher said, "Monks, what do these bonds amount to? Consider the bond of the evil passions, the bond which is called craving, the bond of attachment for wealth, crops, sons, and wives. This is a bond a hundredfold, nay, a thousandfold stronger than these bonds which you have seen. But strong as it is, and hard to break, wise men of old broke it, and going to the Himālaya country, retired from the world." So saying, he related the following

4 a. Story of the Past: Husband and wife

In times long past, when Brahmadatta was ruling at Benāres, the Future Buddha was reborn in the family of a certain poor householder. When he reached manhood, his father died; so he worked for hire and supported his mother. His mother, in spite of his protests, brought him a certain daughter of respectable family to wife. After a time his mother died. In the course of time his wife conceived a child in her womb.

[1] This story is almost word for word the same as *Jātaka* 201: ii. 139–141. Text: N iv. 53–57.

Not knowing that she had conceived a child, the husband said to the wife, "Dear wife, make your living by working for hire; I intend to become a monk." [55] Thereupon the wife said to the husband, "I have conceived a child in my womb. Wait until I give birth to the child and you see him, and then become a monk." "Very well," said the husband, promising to do so.

When the wife had given birth to her child, the husband took leave of her, saying, "Dear wife, you have given birth to your child in safety; now I shall become a monk." But the wife replied, "Just wait until your son has been weaned from the breast." While the husband waited, the wife conceived a second child.

The husband thought to himself, "If I do as she wishes me to, I shall never get away; I will run away and become a monk without so much as saying a word to her about it." So without saying so much as a word to his wife about his plans, he rose up in the night and fled away. The city guards caught him. But he persuaded them to release him, saying to them, "Masters, I have a mother to support; release me."

After tarrying in a certain place he went to the Himālaya country and adopted the life of an anchorite. Having developed the Supernatural Faculties and the Higher Attainments, he dwelt there, diverting himself with the diversion of the Trances. And as he dwelt there, he thought to himself, "I have broken this bond which is so hard to break, the bond of the evil passions, the bond of attachment for son and wife." So saying, he breathed forth a Solemn Utterance. **End of Story of the Past.**

Having related this Story of the Past, the Teacher, making plain the Solemn Utterance breathed forth by the anchorite, pronounced the following Stanzas,

345. That bond is not strong, say the wise, which is made of iron or of wood or of babbaja;
Stronger far is the bond of passionate devotion to jewels and rings, to sons and wives.

346. That bond is indeed strong, say the wise,
Which, although loose, drags men down, and is hard to untie;
By cutting this bond and retiring from the world,
Men win freedom from desire and leave behind them the pleasures of sense.

XXIV. 5. BEAUTY IS BUT SKIN-DEEP[1]

They that are dyed with lust. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Khemā, chief consort of King Bimbisāra. [57]

Khemā, we are told, as the result of an Earnest Wish which she made at the feet of the Buddha Padumuttara, was exceedingly beautiful and fair to look upon. But she had heard it said that the Teacher found fault with beauty of form, and therefore refrained from entering his presence. The king, knowing that she was drunk with the intoxication of her own beauty, caused songs to be composed in praise of Veḷuvana, and had these songs turned over to actors.

As Khemā listened to the songs sung by these singers, Veḷuvana seemed to her like a place she had never seen before or heard of before. "What grove are you singing about?" she asked the singers. "Your majesty, we are singing about your own Grove Veḷuvana," they replied. Forthwith she desired to go to the Grove. The Teacher, knowing that she was coming, created, even as he sat in the midst of the Congregation, preaching the Law, the phantom of a woman of surpassing beauty, standing at his side and fanning him with a palmyra fan.

When Queen Khemā entered and saw that woman, she thought to herself, "I have always been told that the Supremely Enlightened One finds fault with beauty of form. But here in his presence stands a woman fanning him. I [58] do not come even within a sixteenth part of her beauty. Indeed, I have never seen so beautiful a woman before. They misrepresent the Teacher, I doubt not." And hearing not even the sound of the Teacher's voice as he preached the Law, she stood there, her gaze riveted on that woman. The Teacher, noticing how much she thought of this phantom, transformed the phantom from a woman of youth and beauty into a decrepit old woman, in the manner related above, showing her finally as a mere bag of bones. Khemā, seeing her, reflected, "In but a moment a form even so beautiful as this has attained decay and death. Verily there is no reality in this

[1] Parallels: *Story of Khemā: Aṅguttara Commentary, JRAS.*, 1893, 527–532; *Therī-Gāthā Commentary,* lii: 126–128. *Story of Nandā: Dhammapada Commentary,* xi. 5: iii. 113–119; *Aṅguttara Commentary, JRAS.*, 1893, 763–766; *Therī-Gāthā Commentary,* xli: 80–86, xix: 24–25. On the literary relations of all these stories, see Introduction, § 7 *d*. Text: N iv. 57–59.

material form!" The Teacher perceived the course of her thoughts and said to her, "Khemā, you falsely think, 'There is reality in beauty of form.' Behold now the unreality thereof!" So saying, he pronounced the following Stanza,

> Khemā, behold this aggregation of elements, diseased, impure, decaying,
> Trickling and oozing, desired of simpletons.

At the conclusion of the Stanza Khemā was established in the Fruit of Conversion. Then said the Teacher to her, "Khemā, living beings here in the world, dyed with lust, corrupted with hatred, deluded with delusion, cannot cross the stream of their own craving, but stick fast therein." And preaching the Law, he pronounced the following Stanza,

> 347. They that are dyed with lust follow the stream of the passions
> As a spider runs down the web he has spun for himself.
> Wise men, by cutting this bond and going forth from the world,
> Win freedom from desire and leave behind all suffering. [59]

At the conclusion of the lesson Khemā was established in Arahatship; the multitude also profited by the lesson.

Said the Teacher to the king, "Great king, Khemā ought either to retire from the world or to pass into Nibbāna." The king replied, "Reverend Sir, admit her to the Order; as for Nibbāna, never!" She retired from the world and became one of the Teacher's foremost female lay disciples.

XXIV. 6. THE YOUTH WHO MARRIED A FEMALE ACROBAT [1]

Give up the things of the past. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Uggasena.

The story goes that once a year, or once every six months, five hundred tumblers used to visit Rājagaha and give performances for seven days before the king. By these performances they earned much gold and money; in fact there was no end to the gifts tossed at them from time to time. The people stood on beds piled on top of beds, and watched the tumblers perform their feats.

One day a certain female tumbler climbed a pole, turned somer-

[1] Text: N iv. 59–65.

saults thereon, and balancing herself on the tip of the pole, danced and sang as she trod the air. [60] Now on this occasion a certain treasurer's son, accompanied by a companion, stood on top of a pile of beds watching her. The grace and skill with which she managed her hands and feet attracted his attention, and he straightway fell in love with her. He went home and said, "If I can have her, I shall live; but if I cannot have her, I will die right here." So saying, he flung himself down on his bed and refused to take food.

His mother and father asked him, "Son, what ails you?" The son replied, "If I can have that tumbler's daughter, I can live; if I cannot have her, I will die right here." Said his mother and father, "Do not act in this way. We will bring you another maiden, our equal in birth and wealth." But he made the same reply as before and remained lying in bed. His father argued with him at length, but was unable to make him see things in a better light. Finally he sent for his son's friend, gave him a thousand pieces of money, and sent him off, saying to him, "Tell the tumbler to take this money and give his daughter to my son."

"I will not give my daughter for money," replied the tumbler, "but if it be true that he cannot live without my daughter, then let him travel about with us; if he will do this, I will give him my daughter." The mother and father communicated this information to their son. The son immediately said, "Of course I will travel about with them." His mother and father begged him not to do so, but he paid no attention to anything they said, and went and joined the tumbler.

The tumbler gave him his daughter in marriage, and traveled about with him through villages, market-towns, and royal cities, giving exhibitions everywhere. In no long time the female tumbler, after living with her husband, gave birth to a son. As she played with the boy, she would address him as "son of a cart-driver," or "son of a fetcher of wood and drawer of water," or "son of a know-nothing." It appears that the husband used to attend to everything relating to their carts. Wherever they halted, he would fetch grass for the oxen. Wherever they gave an exhibition, he would procure whatever apparatus was required, set it up, and remove it. [61]

It was with reference to duties such as these performed by her husband that this woman employed such terms as these in playing with her son. The husband came to the conclusion that the songs she sang were about himself, and asked her, "Do you refer to me?" "Yes, I refer to you." "In that case I will run away and leave you."

"What difference does it make to me whether you go away or not?" replied the wife. And over and over again she sang the same song. It appears that by reason of the beauty she possessed and the large amount of money she earned, she was utterly indifferent to him.

"Why is it that she is so proud?" thought the husband to himself. Straightway he perceived within himself, "It is because of her skill as a tumbler." So he thought to himself, "Very well! I will learn tumbling-feats myself." Accordingly he went to his father-in-law and learned all the feats that he knew. And he exhibited his art in villages, market-towns, and royal cities, one after another, until finally he came to Rājagaha. And he caused proclamation to be made throughout the city, "Seven days hence Uggasena the treasurer's son will exhibit his art to the residents of the city." The residents of the city caused platform above platform to be erected, and assembled on the seventh day. Uggasena climbed a pole sixty cubits in height and balanced himself on the top of it.

On that day, as the Teacher surveyed the world at dawn, he perceived that Uggasena had entered the Net of his Knowledge. And he considered within himself, "What will become of him?" Straightway he became aware of the following, "The treasurer's son will balance himself on the tip of the pole for the purpose of displaying his skill, and a great multitude will assemble for the purpose of witnessing his exhibition. At this point I will pronounce a Stanza consisting of four verses. Hearing this Stanza, eighty-four thousand living beings will obtain Comprehension of the Law, and Uggasena himself will be established in Arahatship." So on the following day, taking note of the time, the Teacher set out, attended by the Congregation of Monks, and entered the city of Rājagaha for alms.

A moment before the Teacher entered the city, Uggasena motioned to the multitude as a sign for applause, [62] and balancing himself on the tip of the pole, turned seven somersaults in the air, lighted on his feet, and balanced himself once more on the tip of the pole. At that moment the Teacher entered the city, and so contrived that the multitude looked not at Uggasena, but at himself. When Uggasena looked at the audience and perceived that they were not looking at him at all, he was overwhelmed with disappointment. Thought he, "Here is a feat which it has taken me a year to perfect, but when the Teacher enters the city, the audience, instead of looking at me, looks at the Teacher. My exhibition has failed completely." The Teacher, perceiving the thought that was passing through his mind, addressed

Elder Moggallāna as follows, "Moggallāna, go inform the treasurer's son that the Teacher desires him to exhibit his skill." The Elder went and stood at the base of the pole, and addressing the treasurer's son, pronounced the following Stanza,

> Pray look, Uggasena, tumbler of mighty strength.
> Perform for the crowd; make the people laugh.

When Uggasena heard the words of the Elder, he was delighted at heart. "Doubtless the Teacher desires to witness my skill," he thought. And even as he balanced himself on the tip of the pole, he pronounced the following Stanza,

> Pray look, Moggallāna, mighty in wisdom, mighty in magical power.
> I perform for the crowd; I make the people laugh.

So saying, he sprang into the air from the top of the pole, turned fourteen somersaults in the air, and lighting on his feet, balanced himself once more on the top of the pole. The Teacher said to him, "Uggasena, a man that is wise should put away attachment for the Elements of Being in the past, the present, and the future; even so should he win release from birth, old age, disease, and death." So saying, he pronounced the following stanza,

> 348. Give up the things of the future, give up the things of the past,
> Give up the things of the present; cross to the Farther Shore;
> If your heart is freed from every attachment,
> You will no more undergo birth and old age. [63]

At the conclusion of the lesson eighty-four thousand living beings obtained Comprehension of the Law. The treasurer's son, even as he stood poised on the tip of the pole, attained Arahatship together with the Higher Powers.

The treasurer's son straightway descended from the pole, advanced to the Teacher, saluted him with the Five Rests, and requested the Teacher to admit him to the Order. The Teacher stretched out his right hand and said to him, "Come, monk!" At that moment he was supernaturally provided with the Eight Requisites, and took on the form of an Elder of sixty. The monks asked him, "Brother Uggasena, had you no fear as you descended from that pole sixty cubits in height?" Uggasena replied, "Brethren, I have no fear." The monks said to the Teacher, "Reverend Sir, Uggasena says, 'I have no fear;' he says that which is not true, utters falsehood." Said the Teacher, "Monks, those monks who, like my son Uggasena, have

severed the Attachments, have no fear or perturbation." So saying, he pronounced the following Stanza, [64]

397. He that has severed every attachment, he that trembles not,
He that is past the bonds and is unshackled, such a man I call a Brahman.

Again one day the monks began the following discussion in the Hall of Truth: "Brethren, how did it happen that a monk, endowed as was this monk with the faculties requisite for the attainment of Arahatship, traveled about with tumblers for the sake of a tumbler's daughter? And how did it happen that he was endowed with the faculties requisite for the attainment of Arahatship?" The Teacher drew near and asked them, "Monks, what is the subject you are discussing as you sit here all gathered together?" When they told him, he said, "Monks, both of these things happened through one and the same circumstance." And to make the matter clear, he related the following

6 a. Story of the Past: A joke in earnest

The story goes that in times long past, while the golden shrine for the relics of the Buddha Kassapa was building, the children of certain respectable families living in Benāres loaded carts with an abundant supply of food and set out for the shrine to do the work of laborers. As they proceeded, they saw by the way a certain Elder entering the city for alms. Now a certain young woman looked at the Elder and said to her husband, "Husband, our noble Elder is entering the city for alms, and there is an abundant supply of food both hard and soft in our cart. Fetch his bowl, and let us give him food." Her husband fetched the Elder's bowl, and when they had filled it with food both hard and soft, they placed it in the hands of the Elder, and both husband and wife made the following Earnest Wish, "Reverend Sir, may be we partakers of the Truth you have seen."

Now this Elder was an Arahat, and therefore looked into the future to see whether their Earnest Wish would be fulfilled. And perceiving that it would be fulfilled, he smiled. The woman noticed the smile and said to her husband, "Husband, our noble Elder smiled; he must be some actor." [65] Her husband replied, "He must be indeed, my dear wife," and passed on. This was their deed in a former birth. **End of Story of the Past.**

Remaining in this state of existence during the term of life allotted

to them, they were reborn in the World of the Gods, and passing from that state of existence in the dispensation of the present Buddha, that woman was reborn in the household of a tumbler, the man in the household of a treasurer. Because he returned the reply, "He must be indeed, my dear wife," he traveled about with actors; and because he gave a portion of food to an Elder who was an Arahat, he attained Arahatship. The tumbler's daughter said to herself, "Whatsoever future estate my husband shall attain, that will I also attain." So saying, she retired from the world and became established in Arahatship.

XXIV. 7. YOUNG ARCHER THE WISE [1]

If a man be agitated by doubt. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain young monk, Young Archer the Wise, Culla Dhanuggaha Paṇḍita.

The story goes that once upon a time a young monk took the ticket that fell to him, obtained Ticket-porridge, went to the Assembly Hall, but finding no water there, went to a certain house for the purpose of obtaining water. There a young woman saw him, and no sooner saw him than fell in love with him. "Reverend Sir," said she, "should you again require water, pray come right here; go nowhere else."

After that, whenever he failed to obtain drinking water, he went to her house and never went anywhere else. And she would take his bowl and give him water for drinking. As time went on, she gave him rice-gruel also. Again one day she provided a seat for him right there and gave him boiled rice. And seating herself near him, she started up a conversation, saying, [66] "Reverend Sir, it is very lonely indeed in this house; we never see so much as a traveler." After listening to her talk for a few days, the young monk became discontented.

One day some visiting monks saw him and asked him, "Brother, how comes it that you are so very yellow?" "Brethren, I am discontented." So they took him to his teacher and his preceptor. His teacher and his preceptor took him to the Teacher and reported

[1] This story is a free version of *Jātaka* 374: iii. 219–224. Cf. also *Jātaka* 425: iii. 474–478; and *Tibetan Tales*, xii: 227–235. Text: N iv. 65–69.

the matter to him. The Teacher asked, "Monk, is the statement true that you are discontented?" "It is true," replied the young monk. Then said the Teacher, "Monk, how comes it that after retiring from the world in the Religion of a Buddha so vigorous as I, instead of causing it to be said of you that you have attained the Fruit of Conversion or the Fruit of the Second Path, you allow it to be said of you that you are discontented? You are guilty of a grievous sin." Continuing, the Teacher asked the young monk, "Why are you discontented?" "Reverend Sir, a certain woman said this and that to me."

"Monk, it is not at all strange that she should do such a thing as this. For in a previous state of existence, she forsook Dhanuggaha, the wisest man in all India, and conceiving a passion for a certain bandit on the spur of the moment, slew her husband." The monks asked the Teacher to make the matter clear, and in compliance with their request, he related the following

7 a. Story of the Past: Young Archer the Wise

In times past there lived a certain wise man named Young Archer the Wise, Culla Dhanuggaha. He acquired the arts and crafts at Takkasilā under a world-renowned teacher. His teacher was so pleased with the progress he made that he gave him his daughter in marriage. Young Archer the Wise took his wife and set out for Benāres. At the entrance to the forest he slew fifty bandits with fifty arrows. When his arrows were all gone, he seized the leader of the bandits and hurled him to the ground. "Wife, bring me my sword!" cried he. But the moment his wife saw that bandit, she conceived a passion for him, and placed the hilt of the sword in the hand of the bandit. The bandit straightway slew Young Archer the Wise. Then he took the woman with him and went his way.

As he proceeded on his way, he thought to himself, "Should this woman see another man, she will kill me too just as she did her husband. [67] What use have I for such a woman?" Seeing a certain river, he left the woman on the near bank, took her ornaments, and said, "Remain where you are until I carry your ornaments across." Then and there he left her. When the woman discovered that the bandit had left her, she said,

> Brahman, you have taken all my ornaments and crossed to the other side.
> Return speedily, quickly; now take me too to the other side.

The bandit replied,

Woman, you have bartered a husband whom you have long known for me, a husband whom you know not;
You have bartered a husband tried and true for a husband whom you have not tried.
Woman, you may barter me for another man. Therefore I will go far from hence.

[In order to put the woman to shame, Sakka goes to the river accompanied by his charioteer and his musician. Sakka takes the form of a jackal, the charioteer that of a fish, and the musician that of a bird. The jackal takes a piece of meat in his mouth and stands in front of the woman. The fish leaps out of the water, and the jackal springs forward to catch the fish, dropping the piece of meat. The bird seizes the piece of meat and flies up into the air. The fish disappears in the water. Thus the jackal loses both fish and flesh. The woman laughs loudly. The jackal says:]

Who is this that laughs loud in the cassia thicket?
Here is no dancing or singing, or well-timed clapping of hands.
It is a time to weep, Shapely-Buttocks. Why pray do you laugh, fair one?

[The woman replies:]

Foolish, stupid jackal, little wisdom do you possess, jackal.
You have lost both fish and flesh; you mourn like a pauper.

[The jackal says:]

Easy to see are the faults of others, but hard to see are one's own.
You have lost both husband and lover. You too mourn, I doubt not.

[The woman says:]

So it is as you say, jackal, king of beasts.
Therefore I will go hence and submit to the will of a husband.

[The jackal says:]

He that will steal a vessel of clay, will also steal a vessel of copper.
You have done evil once, and will also do so again.

When the Teacher had related at length this Culla Dhanuggaha Jātaka, found in the Fifth Nipāta, he said, "At that time you were Young Archer the Wise, the woman was this [68] maiden here, and the King of the Gods who came in the form of a jackal and put her to shame, was I myself. Even thus did this woman fall in love with a certain bandit at first sight and deprive of life the wisest man in all India. Monk, uproot and destroy the desire which has sprung up within you for this woman." Having thus admonished the monk, he expounded the Law further, pronouncing the following Stanzas,

349. If a man be agitated by doubt, if strong passion sway him, if he seek only that which is pleasing,
Craving will increase the more; he only strengthens the bond which holds him.

350. But whosoever takes delight in suppressing doubt, and ever mindful, meditates on that which is not pleasing,
Such a man will destroy, such a man will cleave the bond of Māra.

XXIV. 8. MĀRA SEEKS IN VAIN TO FRIGHTEN RĀHULA [1]

He that has reached perfection. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Māra. [69]

For one day several Elders entered the Jetavana monastery at an unseasonable hour, and going to the quarters of Elder Rāhula, woke him up. Rāhula, seeing no other place to sleep, went and lay down in front of the Tathāgata's Perfumed Chamber. This Venerable Elder, although he was but eight years old, had already attained Arahatship. As Māra Vasavattī, keeping his natural form, beheld this Venerable Elder lying in front of the Perfumed Chamber, he thought to himself, "The son of the monk Gotama lies without the Perfumed Chamber, as though his finger hurt him; the monk himself reclines within the Perfumed Chamber, and if the finger of his son be pinched, he himself [70] will feel a pinching." So Māra took the form of a gigantic elephant-king, and drawing near the Elder, encircled the head of the Elder with his trunk, and with a loud voice trumpeted the Heron's Call. The Teacher, even as he reclined in the Perfumed Chamber, perceived that it was Māra, and said, "Māra, with a hundred thousand like yourself, it would be impossible for you to frighten my son. My son is unafraid, devoid of Craving, of mighty vigor, of great wisdom." So saying, he pronounced the following Stanzas,

351. He that has reached perfection, he that is unafraid, free from Craving, devoid of lust,
He that has cut out the arrows of being, such a man has reached his last state of existence.

352. He that is free from Craving, he that is without attachment,
He that is skilled to interpret words in the old dialect,
He that knows the order of the letters from first to last,
Such a man has received his last body, such a man is a great sage, a great man. [71]

[1] Text: N iv. 69–71.

At the conclusion of the lesson many obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Māra the Evil One said to himself, "The monk Gotama knows me," and then and there disappeared.

XXIV. 9. THE SKEPTICAL ASCETIC [1]

I have overcome all things. This religious instruction was given by the Teacher with reference to the Ājīvaka ascetic Upaka, whom he met by the way. [72]

For on a certain occasion the Teacher, having attained Omniscience, having spent seven weeks at the Throne of Wisdom, took his own bowl and robe, and set out on the road leading to Benāres eighteen leagues distant, that he might there set in motion the Wheel of the Law. As he walked along the road, he saw a certain lay disciple of the Ājīvaka Order. When the Ājīvaka ascetic saw the Teacher, he asked him, "Brother, your senses are tranquil, your complexion is bright and clear. In whose name have you retired from the world? Who is your teacher? Whose doctrine do you profess?" The Teacher replied, "I have no preceptor or teacher." So saying, he pronounced the following Stanza,

353. I have overcome all things, and know all things.
In all the conditions of life I am free from taint.
I have renounced all, and by the destruction of Craving have attained Emancipation.
Since by myself I have attained Supernatural Knowledge, to whom can I point as my teacher?

At the conclusion of the lesson Upaka the Ājīvaka expressed neither approval nor disapproval of the words which the Tathāgata had spoken, but shaking his head and wagging his tongue, set out on a by-path, and went to the abode of a certain hunter.

[1] This story is derived from the *Vinaya, Mahā Vagga,* i. 6. 7–9: i. 8. Cf. also *Majjhima,* 26: i. 170–171; and *Therī-Gāthā Commentary,* lxviii: 220–222. Text: N iv. 71–72.

XXIV. 10. THE SUMMUM BONUM[1]

The gift of the Law surpasses all gifts. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Sakka king of gods. [73]

For once upon a time the deities assembled in the World of the Thirty-three and raised four questions, as follows: "Which gift is the best of gifts? Which flavor is the best of flavors? Which delight is the best of delights? Why is the destruction of Craving called the thing of all other things supreme?" Not a single deity was able to answer the questions; but one god asked another, and he another, and so on, until each of the deities had asked each of the other deities. For twelve years they went the length and breadth of the ten thousand worlds, but in all this time they were unable to obtain an answer to their questions.

Finally all the deities of the ten thousand worlds met together and went to the Four Great Kings. Said the Four Great Kings, "Friends, why this great gathering together of deities?" Said the deities, "Four questions we have raised, and we are unable to answer them; so we have come to you." "Friends, what are the questions?" "'Which is the best of gifts, of flavors, and of delights? Why is the destruction of Craving the thing of all other things supreme?' These are the questions which we are unable to decide, and on account of which we have come to you."

Said the Four Great Kings, "Friends, we do not know the answer to these questions. However, our King has but to ponder questions pondered by a thousand beings, and knows the answer instantly. He is superior to us in wisdom and merit. Come, let us go to him." And taking with them all that great throng of deities, the Four Great Kings went to Sakka king of gods.

Said Sakka king of gods, "Friends, why this great concourse of deities?" They told Sakka the reason for their visit. "Friends," said Sakka, "there is no one who can answer such questions as these except the Buddhas. These matters come within the province of the Buddhas. Where does the Teacher reside now?" "At the Jetavana." "Come, let us go to him."

[1] Cf. Rogers, *Buddhaghosha's Parables*, xxiv: 160–163; also the last half of the *Kevaddha Sutta*, *Dīgha*, 11: i. 215–223, translated in the Introduction, § 2 c. Text: N iv. 73–76.

So accompanied by all that great throng of deities, Sakka went by night, illuminating the whole Jetavana, [74] approached the Teacher, saluted him, and stood on one side. Said the Teacher, "Great king, why have you come with a great company of deities?" "Reverend Sir," said Sakka, "these questions have been raised by this company of deities, and there is none other that can understand them but only you; make their meaning plain to us."

Said the Teacher, "Well said, great king! For it was in order to resolve the doubts of such as you, that I fulfilled the Perfections, gave away the Five Great Gifts, and attained Omniscience. As for the questions which you have asked, the gift of the Law is the best of all gifts, the flavor of the Law is the best of all flavors, delight in the Law is the best of all delights; as for the destruction of Craving, inasmuch as it is that which enables men to attain Arahatship, it is the thing of all other things supreme." So saying, he pronounced the following Stanza,

354. The gift of the Law surpasses all gifts, the flavor of the Law surpasses all flavors,
Delight in the Law surpasses all delights, the destruction of Craving overcomes all suffering.

Native gloss. — *The gift of the Law surpasses all gifts:* For even though one should present robes of the hue of the calyx of the banana, to Buddhas and Private Buddhas and Arahats assembled in unbroken ranks extending from the Circuit of the Worlds to the World of Brahmā, the mere utterance of a Stanza of Thanksgiving consisting of four verses in the midst of this assembly were better. For the above-mentioned gift is not worth the sixteenth part of such a Stanza. Such is the importance of the preaching of the Law, the recitation of the Law, the hearing of the Law.

The man who enables the world to hear the Law, receives a reward far greater even than the reward of almsgiving, though he should fill with the choicest of food the bowls of the above-mentioned host; greater even than the reward of the gift of medicaments, though he should fill the bowls with ghee, oil, and the like; [75] greater even than the reward of gift of lodgings, though he should erect untold hundreds of thousands of vihāras like Mahā Vihāra, and pāsādas like Loha Pāsāda; greater even than the reward Anāthapiṇḍika and the rest received for the treasure which they spent in building monasteries. Of infinitely greater value is the gift of the Law accomplished by the recitation of even a single Stanza of Thanksgiving consisting of four verses.

Now why is this? For those who do such works of merit as have been mentioned, do them only because they have heard the Law; had they not heard the Law, they would never have done them. For if living beings here in the world were not to hear the Law, they would not give so much as a ladleful of gruel or even a spoonful of boiled rice: for this reason the gift of the Law is superior to these other gifts.

Indeed, leaving out of consideration Buddhas and Private Buddhas, men like Sāriputta and his associates, who possess intellectual power such that they can count all the drops of rain that fall during all the rains that fall in the course of a cycle of time, were unable to attain by themselves unaided the Fruit of Conversion and the other Fruits. But the moment they heard the Law preached by Elder Assaji and others, they realized the Fruit of Conversion; and through the Teacher's preaching of the Law, realized the Perfections of Discipleship. For this reason, great king, the gift of the Law is the best of gifts. Therefore is it said: *The gift of the Law surpasses all gifts.*

Now all of the flavors, from the flavor of sugar and the like, to flavors of such rare excellence as the flavor of the ambrosial food of the gods, involve those who enjoy them in the round of existences, and are therefore a cause whereby men experience suffering. But this flavor of the Law, comprehending the Thirty-seven Qualities of Intellect which lead to Enlightenment, and the Nine Transcendent Conditions, this is the best of flavors. Therefore it is said: *The flavor of the Law surpasses all flavors.*

Moreover, as for the various delights, such as delight in sons, delight in daughters, delight in wealth, delight in women, delight in dancing and singing and musical instruments and the like, such delights involve those who take pleasure in them in the round of existences, and are therefore causes whereby men experience suffering. But this delight in the Law, such as springs up within whoever either recites or listens to the Law, [76] producing a state of joy and exaltation, causing tears to flow, causing the hair to stand on end, such a delight as this puts an end to the round of existences, and leads ultimately to Arahatship; such a delight as this is the best of delights. Therefore it is said: *Delight in the Law surpasses all delights.*

Finally, as for the destruction of Craving, when Craving has been destroyed, Arahatship is attained; since the destruction of Craving overcomes the sufferings, one and all, of the round of existences, it is the best of all things. Therefore it is said: *The destruction of Craving overcomes all suffering.*

When Sakka had heard the Teacher's exposition of the Law, he saluted the Teacher and said, "Reverend Sir, if the gift of the Law is so precious, why do you not cause the merit thereof to be bestowed upon us? Henceforth, when you preach the Law to the Congregation of Monks, cause the merit thereof to be bestowed upon us, Reverend Sir." When the Teacher heard Sakka's request, he gathered together the Congregation of Monks and said to them, "Monks, from this day forth, whenever a festival sermon is preached, or an ordinary sermon, or an informal discourse, or even when words of thanksgiving are recited, you are to bestow the merit thereof upon all beings."

XXIV. 11. TREASURER CHILDLESS [1]

Riches destroy the foolish. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a treasurer named Childless, Aputtaka. [77]

The story goes that when King Pasenadi Kosala heard of his death, he inquired, "To whom falls the property of a man that dies leaving no children?" "The king," was the reply. So during the next seven days the king caused the dead man's property to be removed to the royal palace. When the property had all been removed, the king went to wait upon the Teacher. Said the Teacher to the king, "Ho, great king, whence, pray, do you come at this noon-day hour?" The king replied, "Reverend Sir, here in Sāvatthi a householder who was a treasurer died the other day; and as he had no son, I have been superintending the removal of his property to the royal precincts, and am just returning." [All is to be understood as it occurs in the Sutta.]

Said the king, "The story goes that whenever food flavored with all manner of choice flavors was brought to him in a golden dish, he would say, 'So men eat such food as this, do they? Why do you make sport of me in my own house?' If the servants ventured to serve the food, he would attack them with clods of earth and sticks and stones and drive them away. Then he would say, 'This is the proper kind of food for men to eat,' and eat porridge made of rice-dust, followed by sour gruel. Whenever attractive clothes and carriages

[1] This story is almost word for word the same as *Saṁyutta*, ii. 2. 10: i. 91–92. From the same source is derived the Introduction to *Jātaka* 390: iii. 299–300. Text: N iv. 76–80.

and parasols were offered him, he would attack his servants with clods of earth and sticks and stones and drive them away. He would wear clothes made of hempen cloth and drive about in an old, broken-down chariot, with a parasol made of leaves held over his head." Then the Teacher related his deed in a previous state of existence:

11 a. Story of the Past: The niggardly treasurer

Great king, in times long past, this treasurer, this householder, provided a Private Buddha named Tagarasikhi with alms. "Give alms to the monk," said he, and rising from his seat, went his way. The story goes that as this unbelieving simpleton spoke these words and went his way, his faithful believing wife thought to herself, "Verily it is a long time since I have heard the word 'Give' fall from the lips of my husband. To-day I will fulfill the wish of my heart and give alms." So taking the bowl of the Private Buddha, and filling it with the choicest food, she presented it to him.

As the treasurer returned, he met the Private Buddha. "Monk, did you get anything?" said he. Taking the bowl, he looked at it and saw the choice food. Straightway he was filled with regret, [78] for, thought he to himself, "It would be better if my slaves and servants had this food to eat. For if they had this food to eat, they would work hard for me. But this monk will take this food and eat it and then lie down and go to sleep. My food has been given away for naught."

Moreover this treasurer deprived of life the only son of his brother, for the sake of the property which his nephew inherited. The story goes that as the nephew walked about, holding the finger of his uncle the treasurer, he would say such things as these, "This carriage is the property of my father, and this ox is his ox." The treasurer thought to himself, "Thus and so he talks, just at the present time. But when he grows to manhood, is anyone likely to see his possessions in this house?" So one day he took his nephew to the forest, seized him by the neck under a certain bush, killed him as one would split open the bulb of a radish, and wringing his neck, cast the dead body into the thicket. This was the evil deed he committed in a previous state of existence. **End of Story of the Past.**

Therefore it is said: Inasmuch, great king, as this treasurer, this householder, caused the Private Buddha Tagarasikhi to be provided with food, through the ripening of this good deed he attained in seven

successive existences a happy future estate, and was reborn in the heavenly world; and because the fruit of this same good deed was not yet exhausted, in seven existences he exercised the prerogatives of a treasurer of this same city of Sāvatthi. On the other hand, great king, inasmuch as this treasurer, this householder, afterwards regretted the good deed which he had done and said, "It would have been better could my slaves and servants have had this food to eat," through the ripening of this evil deed, his heart was not inclined to the enjoyment of fine food, [79] his heart was not inclined to the enjoyment of fine clothes, his heart was not inclined to the enjoyment of fine carriages, his heart was not inclined to the enjoyment of the Five Lofty Pleasures of sense.

Moreover, great king, inasmuch as this treasurer, this householder, deprived of life the only son of his brother for the sake of his inheritance, through the ripening of this evil deed, he suffered torment in Hell for many hundreds of years, for many thousands of years, for many hundreds of thousands of years; and because a part of the fruit of this same evil deed still remained, in seven successive existences he died without a son, and the king's men carried to the king's storehouse the wealth he left behind him. And this was the seventh. Moreover, great king, inasmuch as the old merit of this treasurer, this householder, has been exhausted, and he has accumulated no new merit, to-day, great king, this treasurer, this householder, suffers torment in the Mahā Roruva Hell.

When the king heard these words of the Teacher, he said, "Reverend Sir, how grievous was the fault of this treasurer in that, while all of these good things yet remained to him, he neither used them himself, nor wrought works of merit by presenting them in alms to a Buddha like you, residing in a monastery near at hand!" The Teacher replied, "Yes, yes, great king. Even so, when foolish men get riches, they seek not Nibbāna, but the cravings which arise within them because of their riches plague them for a long time." So saying, he pronounced the following Stanza,

355. Riches destroy the foolish; they seek not the farther shore;
By his craving for riches the foolish man slays himself, as if he were slaying others.

XXIV. 12. THE GREATER AND THE LESSER GIFT[1]

Weeds ruin a field. This religious instruction was given by the Teacher while he was in residence at Yellowstone Rock, Paṇḍukambala Silā, with reference to Añkura. The story is related in detail in the Commentary on the Stanza, "They that devote themselves to meditation and are steadfast;" for it is said there with reference to Indaka:

It is said that on a certain occasion, when the Elder Anuruddha entered the village for alms, Indaka gave him a spoonful of his own food. This was the good deed which he performed in a previous state of existence. Although Añkura had for ten thousand years set up a row of fire-places twelve leagues long and had given abundant alms, Indaka received a greater reward; therefore spoke Indaka thus. When he had thus spoken, the Teacher said, "Añkura, one should use discrimination in giving alms. Under such circumstances alms-giving, like seed sown on good soil, yields abundant fruit. But you have not so done; [81] therefore your gifts have yielded no great fruit." And to make this matter clear, he said,

> Alms should always be given with discrimination.
> Alms so given yield abundant fruit.
>
> The giving of alms with discrimination is extolled by the Happy One.
> Alms given to living beings here in the world who are worthy of offerings,
> Yield abundant fruit, like seeds sown on good ground.

Having thus spoken, he expounded the Law further by pronouncing the following Stanzas,

356. Weeds ruin a field, lust ruins mankind.
Therefore alms given to those that are free from lust yield abundant fruit.

357. Weeds ruin a field, hatred ruins mankind.
Therefore alms given to those that are free from hatred yield abundant fruit.

358. Weeds ruin a field, delusion ruins mankind.
Therefore alms given to those that are free from delusion yield abundant fruit.

359. Weeds ruin a field, inordinate desire ruins mankind.
Therefore alms given to those that are free from inordinate desire yield abundant fruit.

[1] Cf. Story xiv. 2 (text: iii. 219–222). Text: N iv. 80–82.

BOOK XXV. THE MONK, BHIKKHU VAGGA

XXV. 1. GUARD THE DOORS OF THE SENSES[1]

Restraint of the eye is good. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five monks. [83]

It appears that each of these five monks guarded one of the five doors of the senses. One day they met and began to argue with each other, saying, "It is I who guard the door which is difficult to guard! It is I who guard the door which is difficult to guard!" Finally they said, "We can learn the Truth of this matter by questioning the Teacher." So they approached the Teacher and asked him the following question, "Reverend Sir, each one of us is guarding one of the five doors of the senses, and each one of us imagines that the particular door which he is guarding is the door of all other doors which is the most difficult to guard. Now we should like to have you tell us which one of us is guarding the door that is the most difficult to guard."

The Teacher carefully avoided placing anyone of the monks in a position inferior to that of his fellows and said in reply, "Monks, all of these doors are difficult to guard. But this is not the first time you have failed to control yourselves in these five particulars. In a previous state of existence also you failed to exercise restraint over your senses, and because you failed to exercise restraint over your senses, and because you refused to comply with the admonition of wise men, met destruction." "When was that, Reverend Sir?" asked the five monks.

1 a. Story of the Past: Takkasilā Jātaka

Complying with their request, the Teacher related in detail the Takkasilā Jātaka, [84] telling them how, in the distant past, after the household of a king had been destroyed by ogresses, the Great

[1] The Story of the Past is a brief outline of *Jātaka* 96: i. 395–401. The title given to this *Jātaka* in Fausböll's edition is *Telapatta:* but it is referred to, both at *Dh. cm.* iv. 83[17] and at *Jātaka,* i. 470[1], as the *Takkasilā Jātaka.* Text: N iv. 83–86.

Being, having received the ceremonial sprinkling of a king, seated on the royal throne under the white parasol, surveying his own majesty and glory, thinking to himself, "Men should exert the power of their will," breathed forth the following Solemn Utterance:

Because with firm courage I abode steadfast in the admonition of good men, because I showed nor fear nor dread,
Therefore came I not into the power of the ogresses. Through great peril came I to safety.

Having recited this Stanza, the Teacher summarized the Jātaka as follows: "At that time you were the five men who, when the Great Being went forth to take the kingdom of Takkasilā, stood round about him with weapons in your hands, guarding the road. But when, as you journeyed by the way, the ogresses tempted you with objects pleasing to the senses of sight and sound and smell and taste and touch, then you threw off all restraint, then you disregarded the admonitions of the Wise Man, then you yielded to the seductions of the ogresses; and they devoured you, and you were utterly destroyed. The Wise Man who restrained himself and yielded not to their temptations, who paid no attention to the ogress of celestial beauty that followed close upon his heels, and who reached Takkasilā in safety and became king, was I myself."

Having thus summed up the Jātaka, the Teacher said, "A monk should guard all the doors of the senses, for only by guarding the doors of the senses can he obtain release from all suffering." So saying, he pronounced the following Stanzas, [85]

360. Restraint of the eye is good, restraint of the ear is good,
Restraint of the nose is good, restraint of the tongue is good.

361. Restraint of the body is good, restraint of speech is good,
Restraint of the mind is good, restraint in all things is good.
The monk who practices restraint in all things, obtains release from all suffering.

XXV. 2. THE GOOSE-KILLING MONK[1]

He that controls his hand. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain goose-killing monk. [87]

[1] With the Story of the Present cf. the Introductory Stories to *Jātakas* 276: ii. 365–366, and 107: i. 418. *Dh. cm.* iv. 87[1]–88[14] is almost word for word the same as *Jātaka*, ii. 366[1]–367[6]. The Story of the Past is a brief outline of *Jātaka* 276: ii. 366–381. Text: N iv. 86–90.

The story goes that two residents of Sāvatthi retired from the world, were admitted to full membership in the Order, and becoming fast friends, usually went about together. One day they went to the river Aciravatī, and after bathing, stood on the bank basking themselves in the rays of the sun, engaged in pleasant conversation. At that moment two geese came flying through the air. Thereupon one of the young monks, picking up a pebble, said, "I am going to hit one of these young geese in the eye." "You can't do it," said the other.

"You just wait," said the first; "I will hit the eye on this side of him, and then I will hit the eye on the other side of him." "You can't do that, either," said the second. "Well then, see for yourself," said the first, and taking a second pebble, threw it after the goose. The goose, hearing the stone whiz through the air, turned his head and looked back. Then the second monk picked up a round stone and threw it in such a way that it hit the eye on the far side and came out of the eye on the near side. The goose gave a cry of pain, and tumbling through the air, fell at the feet of the two monks.

Some monks who stood near saw the occurrence and said to the monk who had killed the goose, "Brother, after retiring from the world in the Religion of the Buddha, you have done a most unbecoming thing in taking the life of a living creature." And taking the two monks with them, they arraigned them before the Tathāgata. The Teacher asked the monk who had killed the goose, "Monk, is the charge true that you have taken the life of a living creature?" "Yes, Reverend Sir," replied the monk, "it is true."

Said the Teacher, "Monk, how comes it that after retiring from the world in such a Religion as mine, leading to Salvation as it does, you have done such a thing as this? Wise men of old, before the Buddha appeared in the world, though they lived amid the cares of the household life, entertained scruples about matters of the most trifling character. [88] But you, although you retired from the world in the Religion of the Buddha, have felt no scruples at all." And in response to a request of the monks the Teacher related the following

2 a. Story of the Past: Kurudhamma Jātaka

In times long past, when Dhanañjaya ruled over the kingdom of Kuru in the city of Indapattana, the Future Buddha received a new conception in the womb of his chief consort. When he reached years of discretion, he acquired the arts and crafts at Takkasilā, and

on his return home was appointed to the office of viceroy by his father. On the death of his father he succeeded to the throne. He kept inviolate the Ten Virtues of a King, and likewise practiced the Cardinal Virtues. (The Cardinal Virtues are the Five Precepts, and these the Future Buddha kept whole and undefiled.) And even as the Future Buddha practiced the Cardinal Virtues, so also did his mother, his principal queen, his younger brother the viceroy, the Brahman who was his house-priest, the courtier who was his driver, his charioteer, his treasurer, the minister who was the steward of his granaries, his gate-keeper, and the slave-girl who was his concubine: eleven persons in all.

At the same time Kaliñga ruled over the kingdom of Kaliñga in the city of Dantapura, and in his kingdom no rain had fallen for a long time. Now the Great Being had a state-elephant named Añjana-sannibha, an animal of great merit, and the inhabitants of the kingdom of Kaliñga, thinking that if this elephant were brought to their kingdom, rain would fall, went to their king and so informed him. Thereupon the king sent Brahmans to fetch this elephant. So the Brahmans went and asked the Great Being for the elephant. (The Teacher, in order to make clear the reason for their request, [89] related the Kurudhamma Jātaka, found in the Third Nipāta:)

> O king, knowing your faith and virtue,
> We spent our money in Kaliñga for Añjana.

But even after the elephant had been brought to the kingdom of Kaliñga, no rain fell. The king of Kaliñga thought to himself, "The king of Kuru practices the Cardinal Virtues, and it is for this reason that rain falls in his kingdom." So Kaliñga said to his Brahmans and courtiers, "Inscribe on a golden plate the Cardinal Virtues which the king of Kuru practices, and bring the plate to me." So saying, he sent them back to the king of Kuru. So Kaliñga's courtiers and Brahmans went back and made their request. But from the king down, all the members of the royal household entertained scruples as to whether they had kept the Precepts inviolate, and therefore refused them, saying, "We have not kept the Precepts inviolate." But the Brahmans and courtiers said, "By nothing which you have done, have you violated the Precepts," and asked them again and again. Finally they told them what the Precepts were. When the Brahmans and courtiers returned with the golden plate, and Kaliñga saw the Cardinal Prceepts inscribed thereon, he took upon himself

these same Precepts and kept them faithfully. Immediately rain fell in his kingdom, and thereafter the kingdom was prosperous and plentifully supplied with food. End of Story of the Past.

When the Teacher had related this Story of the Past, he identified the persons of the story as follows:

At that time the courtezan was Uppalavaṇṇā, the gate-keeper was Puṇṇa, the driver was Kaccāna, the steward of the granaries was Kolita, the treasurer was Sāriputta, the charioteer was Anuruddha, the Brahman was Elder Kassapa, the viceroy was the wise Nanda, the principal queen was the Mother of Rāhula, the queen-mother was Māyā Devī, and the king of Kuru was the Future Buddha. Thus understand the Jātaka. [90]

Then said the Teacher, "Monk, thus did wise men of old, although their faults were the merest trifles, scruple concerning their observance of the precepts. But as for you, although you have retired from the world in the Religion of a Buddha like me, you have committed the grievous sin of taking the life of a living creature. A monk ought ever to control his hand and his feet and his tongue." So saying, he pronounced the following Stanza,

362. He that controls his hands, he that controls his feet,
He that controls his tongue, he that controls his head,
He that delights in meditation, he that is well composed,
He that is solitary and contented, such a man is truly called a monk.

XXV. 3. THE MONK WHO FAILED TO HOLD HIS TONGUE [1]

If a monk control his tongue. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Kokālika. The story occurs in the Sutta beginning with the words, "Now the monk Kokālika drew near to where the Exalted One was;" and its meaning is to be understood as explained in the Commentary thereon. [91]

[1] The *Jātaka* version of the story of Kokālika is contained in the Introduction to *Jātaka* 481: iv. 242–245. But the author of the *Dhammapada Commentary*, instead of employing or referring to the *Jātaka* version, refers the reader to the *Kokālika Sutta* and to the Commentary thereon; that is to say, either to *Saṁyutta*, vi. 1. 10: i. 149–153, or to *Sutta Nipāta*, iii. 10. The Story of the Past, *The Talkative Tortoise*, is derived from *Jātaka* 215: ii. 175–178. *Dh. cm.* iv. 91^{16}–92^{8} is identical with *Jātaka*, ii. 176^{2-18}. The rest of the story is given more briefly. For a discussion of the motif, see Bloomfield, *JAOS.*, 36. 60. Text: N iv. 91–93.

Now after Kokālika had been reborn in the Lotus Hell, the monks in the Hall of Truth began a discussion of the occurrence, saying, "Alas, the monk Kokālika went to perdition because he failed to hold his tongue! For even as he reviled the two Chief Disciples, the earth opened and swallowed him up." At that moment the Teacher approached and asked, "Monks, what subject are you discussing now as you sit here all gathered together?" When they told him, he said, "Monks, this is not the first time Kokālika has gone to perdition because of failure to hold his tongue; the same thing happened to him in a former state of existence also." The monks immediately desired to hear all about the matter. In compliance with their requests, to make the matter clear, the Teacher related the following

3 a. Story of the Past: The talkative tortoise

Once upon a time a tortoise dwelt in a certain lake in the Himālaya country. One day two young geese, wandering about in search of food, struck up an acquaintance with him, and in a short time all became firm friends. One day the geese said to the tortoise, "Friend tortoise, we live in the Himālaya country on Mount Cittakūṭa in a golden cave, and it is a most delightful place to live in. Wouldn't you like to go there with us?" "Masters," replied the tortoise, "how am I to get there?" Said the geese, "If you can keep your mouth shut, we will carry you." The tortoise replied, "I will keep my mouth shut, friends. Take me with you, and let's be off." "Very well," said the geese. [92] So the geese made the tortoise grip with his teeth the middle of a stick, and then, taking the two ends of the stick in their bills, flew up into the air.

Some village boys, seeing a tortoise carried along in this fashion by geese, immediately cried out, "See those two geese carrying a tortoise on a stick!" Thought the tortoise, "You beggarly vagabonds, what business is it of yours if my friends are carrying me with them?" And he opened his mouth, intending to say what was in his mind. Now the geese were flying very swiftly, and by this time they had reached a point directly over the royal palace in Benāres city. So when the tortoise let go of the stick, he fell to the ground right in the middle of the palace court, and the moment he struck the ground, split into two pieces.

The tortoise killed himself by lifting up his voice.
Tightly he gripped the stick, and then, by his own talking, killed himself.

Seeing this, mightiest of men, utter words wisely and in season.
Behold this tortoise, who by much speaking met destruction.

Having related this Bahubhāṇi Jātaka, found in the Second Book, the Teacher said, "Monks, a monk should control his tongue, should live tranquilly, should not allow himself to become puffed up, and should free his heart from the evil passions." So saying, he pronounced the following Stanza, [93]

363. If a monk control his tongue, if he speak words of wisdom, if he be not puffed up,
If he illuminate temporal and spiritual matters, the utterances of his lips will be pleasant to hear.

XXV. 4. BY RIGHTEOUSNESS MEN HONOR THE BUDDHA [1]

He whose garden of delight is the Law. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Dhammārāma.

From the day when the Teacher announced, "Four months hence I shall pass into Nibbāna," monks by the thousand spent their time in attendance upon the Teacher. Those who had not yet attained the Fruit of Conversion were unable to restrain their tears; those who had attained Arahatship experienced profound religious emotion; all went about in little groups, saying, "What are we to do?" [94] But a single monk named He-Whose-Garden-of-Delight-is-the-Law, Dhammārāma, went nowhere near his brother monks. And when they asked him, "What is the matter with you, brother?" he gave them no answer. For Dhammārāma thought to himself, "The Teacher has announced that four months hence he is to pass into Nibbāna, and I have not yet freed myself from the bondage of desire. Therefore so long as the Teacher remains alive, I will struggle and attain Arahatship." Accordingly Dhammārāma went about by himself, considering and pondering and calling to mind the Law preached by the Teacher.

The monks reported to the Tathāgata, "Reverend Sir, Dhammārāma is devoid of affection for you. Since he heard us say, 'Four months hence the Teacher will pass into Nibbāna; what shall we do?' he has had nothing to do with us." The Teacher caused Dhammārāma

[1] Cf. Stories xii. 10 and xv. 7. Text: N iv. 93–95.

to be summoned before him and asked him, "Is the report true that you have done thus and so?" "Yes, Reverend Sir, it is true." "Why have you so done?" "This is the thought in my mind, 'You have announced that four months hence you are to pass into Nibbāna, and I have not yet freed myself from the bondage of desire; therefore while you yet remain alive, I will attain Arahatship.' I am considering and pondering and calling to mind the Law which you have preached." "Good! Good!" exclaimed the Teacher, applauding him. Then said the Teacher to the monks, "Monks, every other monk should show his affection for me just as Dhammārāma has done. For they that honor me with garlands, perfumes, and the like, honor me not; but they that practice the Higher and the Lower Law, they alone truly honor me." So saying, he pronounced the following Stanza,

364. He whose garden of delight is the Law, he that delights in the Law, he that ponders the Law,
He that meditates upon the Law, that monk will never fall away from the Good Law. [95]

At the conclusion of the lesson that monk was established in Arahatship; the assembled company also profited by the lesson.

XXV. 5. THE TRAITOR MONK [1]

Let him not disdain what he has himself received. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a traitor monk.

This monk, it appears, had as an intimate friend a certain monk who belonged to the faction of Devadatta. One day as he was returning from his breakfast, after accompanying his brother monks on their round for alms, the schismatic monk met him and asked him, "Where have you been?" "To such and such a place on my rounds." "Did you get any food?" "Yes, I got some." "Here we receive rich gifts and offerings; stay with us here for a while." The monk did as his friend suggested, tarried with Devadatta's monks for several days, and then returned to his own community. [96]

The monks reported his offense to the Tathāgata, saying, "Reverend Sir, this monk has been enjoying the gifts and offerings bestowed upon Devadatta; he is a partisan of Devadatta." The Teacher

[1] Cf. *Jātaka* 26: i. 185–188. Text: N iv. 95–97.

caused the monk to be summoned before him and asked him, "Is the report true that you have done thus and so?" "Yes, Reverend Sir, I tarried with Devadatta's monks for a few days on account of a young monk who is a personal friend of mine, but I do not favor Devadatta's views." Said the Exalted One, "Granted that you do not hold erroneous views; yet you rove about as though you held the views of everyone you meet. But this is not the first time you have done such a thing; you did the same thing also in a previous state of existence."

Said the monks, "Reverend Sir, we have seen with our own eyes what he did just now; but whose views did he hold in a previous state of existence? Pray tell us all about it." So in response to their request, the Teacher related the following

5 a. Story of the Past: Elephant Damsel-face, Mahilāmukha Jātaka

[After listening to the conversation of thieves and murderers, a well-behaved elephant becomes unruly and kills his keepers. But after listening to the conversation of sages and Brahmans, he becomes well-behaved again. The elephant Damsel-face was the traitor monk.]

> After listening to the words of thieves of old,
> Damsel-face ranged hither and thither, killing and destroying.
> But after listening to the words of men of self-control,
> This best of elephants recovered all of his good qualities.

When the Teacher had related this Mahilāmukha Jātaka, he said, "Monks, anyone who is a monk should be contented with just what he has received, and should not covet that which others have received. For if he covet that which others have received, he will attain neither Trance nor Spiritual Insight nor Paths nor Fruits,—not one of these. But if he be content with that alone which he has himself received, [97] all these things will be added unto him." So saying, he expounded the Law, pronouncing the following Stanzas,

365. Let him not disdain what he has himself received, let him not envy others.
For if a monk envy others, he will never attain Concentration.

366. Though a monk receive but little, if he disdain not what he has himself received,
The gods will praise him as of blameless livelihood, unwearied.

XXV. 6. THE BRAHMAN WHO GAVE THE GIFTS OF FIRST-FRUITS [1]

He who has no attachment whatever. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a Brahman who gave the five gifts of first-fruits. [98]

When the grain was ripe, we are told, he gave the first-fruits of the field; when it was threshed, he gave the first-fruits of the threshing-floor; when it was put into the tubs, he gave the first-fruits of the tubs; when it was put into the boiler, he gave the first-fruits of the pot; when it was heaped upon the dish, he gave the first-fruits of the dish. Thus did he give the five gifts of first-fruits, tasting not a morsel himself until he had given to whoever was present. For this reason he came to be called Giver of the Five First-fruits. The Teacher, perceiving that the Brahman and his wife possessed the faculties requisite for the attainment of the Three Fruits, went and stood at the door of the Brahman's house at meal-time. The Brahman sat eating in front of the door, facing the interior of the house, and therefore did not see the Teacher as he stood at the door.

But the Brahman's wife, as she served her husband with food, saw the Teacher and thought to herself, "This Brahman, after giving the Five Gifts of First-fruits, is eating his meal, and now comes the monk Gotama and stands at his door. If the Brahman sees him, he will take his own food and give it to him, and I shall not be able to cook any more for him." So turning her back on the Teacher, she stood behind her husband, stooping over so as to conceal the Teacher from the view of her husband, as if thinking to cover the full moon with her hand. Thus did she stand, watching the Teacher with half an eye and saying to herself, "Has he gone or not?" The Teacher remained standing where he was. The Brahman's wife refrained from saying, "Pass on," for fear that her husband would hear. After a while, however, she stepped back and said in a very low tone of voice, "Pass on." "I will not go," thought the Teacher and shook his head. [99] When the Buddha, the Teacher of the World, thinking, "I will not go," shook his head, the Brahman's wife was not able to contain herself, and broke out into a loud laugh.

At that moment the Teacher sent forth a radiant image of himself

[1] This story is given in *Sutta-Nipāta Commentary* on i. 12. 11: p. 271. Text: N iv. 98–101.

in the direction of the house. The Brahman, seated as he was with his back to the Teacher, at the same moment heard the sound of his wife's laughter, saw the reflection of the six-colored rays of light, and beheld the Teacher. For the Buddhas, whether it be in the village or in the forest, never depart without manifesting themselves to those who possess the predispositions to Conversion. When the Brahman saw the Teacher, he said to his wife, "Wife, I am ruined! When the King's Son came and stood at the door of my house, you should have informed me. By failing to do so you have committed a grievous fault."

And taking the dish of food, of which he had eaten half, he went to the Teacher and said, "Sir Gotama, after giving the Five Gifts of First-fruits, I am eating my meal. The food which was prepared for me, I divided into two portions, and one of these portions I have eaten; will you accept this food at my hands?" The Teacher, instead of saying, "I have no use for the food which you have left," said, "Brahman, both the first portion is proper for me; also, when the giver divides his meal into two portions, the second portion; the last portion also is proper for me: for, Brahman, we are like the ghosts that subsist on food given to others." So saying, he pronounced the following Stanza,

Whether it be from the top, the middle, or the remainder,
When a man who subsists on food given by others, receives a pellet of food
Not worth praising, and does not speak of it as inferior,
That man wise men know to be a sage. [100]

The Brahman, hearing these words, rejoiced inwardly and said, "How wonderful it is that a king's son, the Lord of the World, instead of saying, 'I have no use for the remnants of your food,' should speak as he does!" And remaining standing at the door, he asked the Teacher the following question, "Sir Gotama, you call your own disciples 'monks.' What is it that makes a monk?" The Teacher considered within himself, "How can I preach the Law to do this man the most good?" Then he reflected, "In the dispensation of the Buddha Kassapa these two persons heard the discourse of those who dwelt on Name and Form; I ought not to let this opportunity go to preach to them on Name and Form." Accordingly he said, "Brahman, a monk is one who is not attracted or fettered or bound by Name and Form." So saying, he pronounced the following Stanza,

367. He who has no attachment whatever for Name and Form,
He who sorrows not for that which exists not, such a man is truly called a monk.

XXV. 7. THE CONVERSION OF A PACK OF THIEVES[1]

That monk who abides in loving-kindness. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a numerous company of monks. [101]

For once upon a time, while Venerable Kaccāna the Great was in residence in the Avanti country on a mountain near the city of Kuraraghara, a lay disciple named Soṇa Kūṭikaṇṇa, convinced of the truth of the Law by the preaching of the Elder, expressed a desire to retire from the world and become a monk under the Elder. Said the Elder, "Soṇa, it is a difficult matter to eat alone and lodge alone and live a life of chastity," and twice turned him away.

But Soṇa was determined to become a monk, and on asking the Elder the third time, succeeded in obtaining admission to the Order. On account of the scarcity of monks in the South, he spent three years in that country, and then made his full profession as a member of the Order. Desiring to see the Teacher face to face, he asked leave of his preceptor, and taking a message from him, set out for Jetavana. On reaching Jetavana, he saluted the Teacher, who greeted him in a friendly manner and permitted him to lodge in the Perfumed Chamber alone with himself.

Soṇa spent the greater part of the night in the open air, and then, entering the Perfumed Chamber, spent the rest of the night on the couch assigned to him for his own use. When the dawn came, he intoned by command of the Teacher all of the Sixteen Octads. [102] When he had completed his recitation of the text, the Teacher thanked him and applauded him, saying, "Well done, well done, monk!" Hearing the applause bestowed upon him by the Teacher, the deities, beginning with deities of earth, Nāgas and the Supaṇṇas, and extending to the World of Brahmā, gave one shout of applause.

At that moment also the deity resident in the house of the eminent female lay disciple who was the mother of the Elder Soṇa in Kuraraghara city, at a distance of a hundred and twenty leagues from the Jetavana, gave a loud shout of applause. The female lay disciple said to the deity, "Who is this that gives applause?" The deity replied, "It is I, sister." "Who are you?" "I am the deity resident in your

[1] Cf. *Vinaya, Mahā Vagga,* v. 13. 1–10: i. 194–197; *Udāna,* v. 6: 57–59; and *Thera-Gāthā Commentary,* ccviii. See also Commentary on *Udāna,* v. 6, and on the *Etadagga Vagga* of the *Añguttara: Story of Kātiyānī.* At *Jātaka,* vi. 15, the Commentator refers to this story. Text: N iv. 101–112.

house." "You have never before bestowed applause upon me; why do you do so to-day?" "I am not bestowing applause upon you." "Then upon whom are you bestowing applause?" "Upon your son Elder Kūṭikaṇṇa Soṇa." "What has my son done?"

"To-day, your son, residing alone with the Teacher in the Perfumed Chamber, recited the Law to the Teacher. The Teacher, pleased with your son's recitation of the Law, bestowed applause upon him; therefore I also bestowed applause upon him. For when the deities heard the applause bestowed upon your son by the Supreme Buddha, all of them, from deities of earth to the World of Brahmā, gave one shout of applause." "Master, do you really mean that my son recited the Law to the Teacher? Did not the Teacher recite the Law to my son?" "It was your son who recited the Law to the Teacher."

As the deity thus spoke, the five kinds of joy sprang up within the disciple, suffusing her whole body. Then the following thought occurred to her, "If my son has been able, residing alone with the Teacher in the Perfumed Chamber, to recite the Law to him, [103] he will be able to recite the Law to me also. When my son returns, I will arrange for a hearing of the Law and will listen to his preaching of the Law."

When the Teacher bestowed applause upon Elder Soṇa, the Elder thought to himself, "Now is the time for me to announce the message which my preceptor gave me." Accordingly Elder Soṇa asked the Teacher for five boons, asking first for full admission to the Order of the community of five monks in the borderlands, of whom one was a monk versed in the Vinaya. For a few days longer he resided with the Teacher, and then, thinking to himself, "I will now go see my preceptor," took leave of the Teacher, departed from the Jetavana, and in due course arrived at the abode of his preceptor.

On the following day Elder Kaccāna took Elder Soṇa with him and set out on his round for alms, going to the door of the house of the female lay disciple who was the mother of Soṇa. When the mother of Soṇa saw her son, her heart was filled with joy. She showed him every attention and asked him, "Dear son, is the report true that you resided alone with the Teacher in the Perfumed Chamber, and that you recited the Law to the Teacher?" "Lay disciple, who told you that?" "Dear son, the deity who resides in this house gave a loud shout of applause, and when I asked, 'Who is this that gives applause?' the deity replied, 'It is I,' and told me thus and so.

"After I had listened to what he had to say, the following thought

occurred to me, 'If my son has recited the Law to the Teacher, he will be able to recite the Law to me also.' Dear son, since you have recited the Law to the Teacher, you will be able to recite it to me also. Therefore on such and such a day I will arrange for a hearing of the Law, and will listen to your preaching of the Law." He consented. The female lay disciple gave alms to the company of monks and rendered honor to them. Then she said to herself, "I will hear my son preach the Law." And leaving but a single female slave behind to guard the house, [104] she took all of her attendants with her and went to hear the Law. Within the city, in a pavilion erected for the hearing of the Law, her son ascended the gloriously adorned Seat of the Law and began to preach the Law.

Now at this time nine hundred thieves were prowling about, trying to find some way of getting into the house of this female lay disciple. Now as a precaution against thieves, her house was surrounded with seven walls, provided with seven battlemented gates, and at frequent intervals about the circuit of the walls were savage dogs in leash. Moreover within, where the water dripped from the house-roof, a trench had been dug and filled with lead. In the daytime this mass of lead melted in the rays of the sun and became viscous, and in the night-time the surface became stiff and hard. Close to the trench, great iron pickets had been sunk in the ground in unbroken succession. Such were the precautionary measures against thieves taken by this female lay disciple.

By reason of the defenses without the house and the presence of the lay disciple within, those thieves had been unable to find any way of getting in. But on that particular day, observing that she had left the house, they dug a tunnel under the leaden trench and the iron pickets, and thus succeeded in getting into the house. Having effected an entrance into the house, they sent the ringleader to watch the mistress of the house, saying to him, "If she hears that we have entered the house, and turns and sets out in the direction of the house, strike her with your sword and kill her."

The ringleader went and stood beside her. The thieves, once within the house, lighted a light and opened the door of the room where the copper coins were kept. The female slave saw the thieves, went to the female lay disciple her mistress, and told her, "My lady, many thieves have entered your house and have opened the door of the room where the copper coins are kept." The female lay disciple replied, "Let the thieves take all the copper coins they see. I am

listening to my son as he preaches the Law. Do not spoil the Law for me. Go home." So saying, she sent her back.

When the thieves had emptied the room where the copper coins were kept, [105] they opened the door of the room where the silver coins were kept. The female slave went once more to her mistress and told her what had happened. The female lay disciple replied, "Let the thieves take whatever they will; do not spoil the Law for me," and sent her back again. When the thieves had emptied the room where the silver coins were kept, they opened the door of the room where the gold coins were kept. The female slave went once more to her mistress and told her what had happened. Then the female lay disciple addressed her and said, "Woman! you have come to me twice, and I have said to you, 'Let the thieves take whatever they wish to; I am listening to my son as he preaches the Law; do not bother me.' But in spite of all I have said, you have paid no attention to my words; on the contrary, you come back here again and again just the same. If you come back here once more, I shall deal with you according to your deserts. Go back home again." So saying, she sent her back.

When the leader of the thieves heard these words of the female lay disciple, he said to himself, "If we steal the property of such a woman as this, Indra's thunderbolt will fall and break our heads." So he went to the thieves and said, "Hurry and put back the wealth of the female lay disciple where it was before." So the thieves filled again the room where the copper coins were kept with the copper coins, and the gold and silver rooms with the gold and silver coins. It is invariably true, we are told, that righteousness keeps whoever walks in righteousness. Therefore said the Exalted One,

> Righteousness truly protects him who walks in righteousness;
> Righteous living brings happiness.
> Herein is the advantage of living righteously:
> He who walks in righteousness will never go to a state of suffering.

The thieves went to the pavilion and listened to the Law. As the night grew bright, the Elder finished his recitation of the Law and descended from the Seat of the Law. At that moment the leader of the thieves prostrated himself at the feet of the female lay disciple and said to her, "Pardon me, my lady." "Friend, what do you mean?" [106] "I took a dislike to you and stood beside you, intending to kill you." "Very well, friend, I pardon you." The rest of the thieves did the same. "Friends, I pardon you," said the female

lay disciple. Then said the thieves to the female lay disciple, "My lady, if you pardon us, obtain for us the privilege of entering the Order under your son."

The female lay disciple saluted her son and said, "Dear son, these thieves are so pleased with my good qualities and with your recitation of the Law, that they desire to be admitted to the Order; admit them to the Order." "Very well," replied the Elder. So he caused the skirts of the undergarments they wore to be cut off, had their garments dyed with red clay, admitted them to the Order, and established them in the Precepts. When they had made their full profession as members of the Order, he gave to each one of them a separate Subject of Meditation. Then those nine hundred monks took the nine hundred Subjects of Meditation which they had severally received, climbed a certain mountain, and sitting each under the shadow of a separate tree, applied themselves to meditation.

The Teacher, even as he sat in the Great Monastery at Jetavana, a hundred and twenty leagues away, scrutinized those monks, chose a form of instruction suited to their dispositions, sent forth a radiant image of himself, and as though sitting face to face with them and talking to them, pronounced the following Stanzas,

368. That monk who abides in loving-kindness, and who has faith in the Religion of the Buddha,
Will reach the Place of Peace, Cessation of Existence, Happiness.

369. Monk, bale out this boat, for if it be baled out, light will it go for you.
Destroy both lust and hatred; then to Nibbāna will you go.

370. Cut off Five, renounce Five, develop Five more.
The monk who has escaped from the Five Fetters is called "one who has crossed the flood." [107]

371. Meditate, O monk, and be not heedless; permit not the pleasures of sense to sway your heart,
Lest as a punishment for your heedlessness, you swallow the iron ball, lest you cry as you burn, "This is pain."

372. Meditation is impossible for him who lacks wisdom; wisdom is impossible for him who meditates not;
He that both meditates and possesses wisdom is near Nibbāna.

373. The monk who with tranquil heart enters an empty house,
Experiences an unearthly delight through his right discernment of the Law.

374. So soon as one grasps the thought of the rise and set of the Aggregates of Being,
One obtains the happiness and joy of those who comprehend the Deathless.

375. This is the proper way for a wise monk to begin in this world:
Guarding of the senses, contentment, restraint under the Precepts;
Cultivate virtuous friends, whose lives are pure, who faint not by the way.

376. One should be cordial in manner, one should be upright in conduct;
So will one experience profound joy and make an end of suffering.

XXV. 8. "THE GRASS WITHERETH, THE FLOWER FADETH"[1]

Even as the jasmine. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. [112]

The story goes that these monks obtained a Subject of Meditation from the Teacher, retired to the forest, and applied themselves to meditation. While thus engaged, they saw jasmine flowers which had blossomed that very morning, dropping in the evening from the stem. Thereupon they thought to themselves, "We will obtain release from lust, hatred, and delusion, before you obtain release from your stems," and applied themselves to meditation with renewed vigor. The Teacher beheld those monks and said, "Monks, even as a flower is released from its stem, even so should a monk strive to obtain release from the pain of birth and rebirth." And even as he sat within the Perfumed Chamber, he sent forth a light and pronounced the following Stanza,

377. Even as the jasmine sheds its withered flowers,
Even so, monks, should one shed lust and hatred. [113]

At the conclusion of the lesson, all those monks were established in Arahatship.

XXV. 9. THE MONK WHOSE MOTHER WAS A LIONESS[2]

The monk who is tranquil in action. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Santakāya.

It is said of this monk that he was never guilty of any improper movement of hand or foot. He never yawned or stretched out his

[1] Cf. Story xx. 9. Text: N iv. 112–113. [2] Text: N iv. 113–114.

arms and legs, but always carried himself with composure and dignity. The story goes that this Elder issued from the womb of a lioness. It is said of lionesses that if on any day they find prey, they enter one or another of the caves of silver, gold, jewels, and coral, and lie for the space of seven days on beds composed of the powder of red arsenic and yellow orpiment. On the seventh day they arise and survey the beds where they have lain, and if they notice that by reason of the movement of their tails or ears or forefeet or hindfeet, the powder of red arsenic and yellow orpiment has been scattered about, they say to themselves, "This does not become your birth or lineage," and lie down again and fast for seven days more. Then, provided the powder has not been scattered about, they say to themselves, [114] "This becomes your birth and lineage," come forth from their lairs, yawn and stretch themselves, take a view of the cardinal points, roar the lion's roar three times, and go forth in search of prey. From the womb of such a lioness as this did this monk issue forth.

The composure and dignity of this monk attracted the attention of the other monks, and they said to the Teacher, "Reverend Sir, we have never seen such a monk as Elder Santakāya: for when he assumes a sitting posture, he never moves his hands; he never moves his feet; he never yawns, or stretches out his arms and legs." When the Teacher heard this, he said, "Monks, he that is a monk should be, like Elder Santakāya, composed in action, speech, and thought." So saying, he pronounced the following Stanza,

378. The monk who is tranquil in action, tranquil in speech, tranquil in thought, collected,
Who has rejected the allurements of the world, he is truly called "composed."

XXV. 10. THE MONK AND THE RAGGED GARMENT[1]

Admonish thyself by thyself. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Naṅgalakula. [115]

The story goes that there was a certain poor man who made his living by working for other people. One day a monk saw him going along, clad only in a ragged loin-cloth, with his plow on his shoulder.

[1] Cf. Story x. 10. Text: N iv. 115–117.

Said the monk to the plowman, "If this is the way you make your living, why shouldn't you become a monk?" "Reverend Sir, who would make a monk of a man that gets his living as I do?" "If you will consent to become a monk, I will make a monk of you." "Very well, Reverend Sir; if you will make a monk of me, I will become a monk." So that Elder took him to Jetavana, bathed him with his own hands, and causing him to stand within the inclosure, made a monk of him. Having so done, the Elder caused him to take his loin-cloth and his plow and hang them up on the branch of a tree that grew by the boundary of the inclosure. On making his full profession as a member of the Order, he received the name Naṅgalakula Thera, Elder Plowman.

After living for some time on the rich gifts and offerings which are bestowed upon the Buddhas, Elder Plowman became discontented. Unable to banish discontent, he said to himself, "I will no longer go about clad in yellow robes given by the faithful." So he went to the foot of the tree and all by himself admonished himself as follows, "You shameless, immodest fellow! So you have actually decided that you wish to put on these rags, return to the world, and work for hire!" After he had admonished himself in this fashion for a while, his resolution weakened, and he returned to the monastery again. [116] After a few days, however, he became discontented once more. So he admonished himself in the same manner as before, and changed his mind again. And in this manner, whenever he became discontented, he would go to the foot of the tree and admonish himself.

The monks observed that he went repeatedly to the foot of the tree. So they asked him, "Brother Naṅgalakula, why do you go there?" "Reverend Sirs, I go there to visit my teacher." After a few days he attained Arahatship. Then the monks made sport of him and said, "Brother Naṅgalakula, it appears that you no longer make use of the path by which you used to travel back and forth. Doubtless you go no more to visit your teacher." "Precisely so, Reverend Sirs; when I was of the world, I used to go back and forth; but now that I have severed connection with the world, I no longer do so." When the monks heard this, they reported the matter to the Teacher, saying, "This monk tells what is not true, utters falsehood." Said the Teacher, "Monks, what he says is quite true. My son has admonished himself by himself, and has thus reached the consummation of the religious life." So saying, he preached the Law by pronouncing the following Stanzas,

379. Admonish thyself by thyself; examine thyself by thyself;
Guard thyself; be mindful: do this, O monk! and thou shalt live in happiness.

380. For self is the lord of self, self is the refuge of self:
Therefore curb thyself, as a merchant curbs a goodly steed.

XXV. 11. "WHOSOEVER BEHOLDS THE LAW, HE BEHOLDS ME" [1]

Full of joy. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Vakkali. [118]

This Venerable Elder, we are told, was reborn at Sāvatthi in the household of a Brahman. One day after he had reached manhood he saw the Tathāgata enter the city for alms. Having surveyed the Teacher's beauty of person, not satisfied with the sight of the beauty of his person, he said to himself, "I will obtain the privilege of looking thus at all times upon the Tathāgata." He therefore retired from the world and became a monk under the Teacher. He always stood where he could see the Possessor of the Ten Forces, and abandoning the recitation of the Sacred Word and the Practice of Meditation, he spent his whole time gazing upon the Teacher. The Teacher waited for his knowledge to ripen and said not a word. One day the Teacher perceived within himself, "Now his knowledge has ripened;" so he said to him, "Vakkali, what shall it profit you to look upon this mass of corruption which is called my body? Whosoever, Vakkali, beholds the Law, he beholds me." Thus did the Teacher admonish Elder Vakkali.

But in spite of the Teacher's admonition, Vakkali could not let the Teacher get out of his sight or leave the Teacher's presence. Finally the Teacher thought to himself, "Unless this monk receives a shock, he will never come to understand." Now the season of the rains was at hand, and the Teacher desired to enter upon residence. So on the day appointed to enter upon residence, the Teacher went to Rājagaha, turning Vakkali away with the words, "Go back, Vakkali." So for the space of three months Vakkali was unable to be

[1] This story is derived from *Saṁyutta*, xxii. 87: iii. 119–124. For other versions in the Commentaries, see *Aṅguttara Commentary* on *Etadagga Vagga*, *Story of Vakkali;* and *Thera-Gāthā Commentary*, ccv. The author of the *Thera-Gāthā Commentary* names the *Aṅguttara Commentary* and the *Dhammapada Commentary* as his authorities. Cf. also *Itivuttaka*, v. 3: pp. 90–92. Text: N iv. 117–119.

with the Teacher and kept saying to himself, "The Teacher speaks to me no more." Finally he said to himself, "What is the use of my living any longer? I will throw myself headlong from the top of a mountain." And with this thought in mind, he climbed to the top of Mount Vulture Peak.

The Teacher, perceiving that he was depressed and weary of the world, thought to himself, "If this monk receives no comfort nor consolation from me, he will destroy his predispositions to the attainment of the Paths and the Fruits." Accordingly he sent forth a radiant image of himself and displayed himself before the gaze of the monk. The moment the monk saw the Teacher, the weight of sorrow which oppressed him vanished. Then the Teacher, as though filling the dry bed of a lake with a torrent of water, caused intense joy and satisfaction to spring up within the monk, and pronounced the following Stanza, [119]

381. Full of joy and satisfaction, the monk who has perfect faith in the Religion of the Buddha
Will reach the Place of Peace, Cessation of Existence, Happiness.

Having pronounced this Stanza, the Teacher stretched forth his hand to Elder Vakkali and said,

Come, Vakkali! fear not, as you look upon the Tathāgata.
I will lift you up, even as one extricates an elephant that has sunk in the mire.

Come, Vakkali! fear not, as you look upon the Tathāgata.
I will release you, even as one releases the sun from the maw of Rāhu.

Come, Vakkali! fear not, as you look upon the Tathāgata.
I will release you, even as one releases the moon from the maw of Rāhu.

Elder Vakkali thought, "I have seen the Possessor of the Ten Forces, and he speaks to me, saying, 'Come!'" Straightway he experienced profound joy. "How pray shall I go?" thought he. And standing there on the mountain-top, though he saw no path, he sprang into the air face to face with the Possessor of the Ten Forces, on hearing the first words of the Stanza. And as he soared through the air, pondering the Stanzas pronounced by the Teacher, he completely suppressed the emotion of joy and attained Arahatship together with the Supernatural Powers. And praising the Tathāgata, he descended to the ground and stood in the presence of the Teacher. On a subsequent occasion the Teacher assigned him the foremost place among those who possess the propensity for faith.

XXV. 12. THE NOVICE AND THE DRAGON[1]

That monk who while still young. This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to the novice Sumana. The story from beginning to end is as follows: [120]

12 a. Story of the Past: The poor man Annabhāra and the rich man Sumana

In the dispensation of the Buddha Padumuttara a certain youth saw the Teacher in the midst of the Fourfold Assembly assign to a certain monk the place of Foremost of those who possess Supernatural Vision. Desiring the same Attainment for himself, he invited the Teacher to be his guest, gave alms for seven days to the Congregation of Monks presided over by the Buddha, and made the following Earnest Wish: "Reverend Sir, may I also in time to come, under the dispensation of some Buddha, become Foremost of those who possess Supernatural Vision." The Teacher surveyed a hundred thousand cycles of time, and seeing that his Earnest Wish would be fulfilled, made the following prophecy: "A hundred thousand cycles of time from now, under the dispensation of the Buddha Gotama, this youth will be Foremost of those who possess Supernatural Vision, and his name will be Anuruddha."

After the youth had heard this prophecy, it seemed to him every day as if he were about to reach this Attainment on the next. When the Teacher passed into Nibbāna, he asked the monks to tell him the procedure preliminary to the attainment of Supernatural Vision. Causing many thousand torches to be set up in a circle about the golden shrine of the Teacher, seven leagues in extent, he honored him with the Offering of Light. Passing from that state of existence, he was reborn in the World of the Gods, and after passing from one state of existence to another during a hundred thousand cycles of time, he was reborn in this age of the world at Benāres in the household of a poor man. He made his living as a grass-carrier for Treasurer Sumana, and his name was Food-bearer, Annabhāra. Treasurer Sumana constantly gave large gifts in this city.

[1] Parallels: Rogers, *Buddhaghosha's Parables*, xiii: 107–119; Hardy, *Manual of Buddhism*, pp. 234–242; *Thera-Gāthā Commentary*, ccxix. With xxv. 12 b cf. i. 12 a. Text: N iv. 120–137.

Now one day a Private Buddha named Upariṭṭha arose from a Trance of Cessation in Gandhamādana, [121] and considered within himself, "To whom shall I show favor to-day?" Straightway the thought came to him, "To-day I ought to show my favor to Annabhāra." And perceiving within himself, "At this moment Annabhāra is on the point of returning home from the forest with his grass," he took bowl and robe, and proceeding by supernatural power, appeared before Annabhāra. Annabhāra, seeing that the bowl in his hand was empty, asked him, "Reverend Sir, have you received no food?" The Private Buddha replied, "It is my expectation to receive food, man of great merit." "Well then, Reverend Sir, wait a moment," said Annabhāra.

Throwing down his pingo, he went home quickly and asked his wife, "My dear wife, is there a portion of food set aside for me, or is there not?" "There is, master," replied his wife. So Annabhāra returned quickly to the Private Buddha and took his bowl. Thought he to himself, "Hitherto, when I have desired to give alms, I have had no alms to give; and when I have had alms to give, I have not succeeded in finding anyone to give them to. To-day, however, I have not only seen a recipient for my alms, but I have alms to give. Fortunate indeed am I!" So he went home, poured the boiled rice into the bowl, took it back, placed it in the hands of the Private Buddha, and made the following Earnest Wish: "Reverend Sir, may I obtain release from such a wretched life as I now lead; may I never so much as hear the word *isn't*. The Private Buddha returned thanks, saying, "So be it, man of great merit," and went his way.

The deity residing in Treasurer Sumana's parasol exclaimed, "Oh, the gift, supreme gift, well bestowed on Upariṭṭha!" [122] and thrice applauded him. Said the treasurer to him, "Have you not seen me giving gifts all along?" The deity replied, "I am not giving applause with reference to this gift of yours; it was because of the pleasure and satisfaction it afforded me to see Annabhāra give alms to Upariṭṭha that I bestowed this applause." "Wonderful indeed!" exclaimed the treasurer. "All this time I have given alms, and yet have not succeeded in winning applause from this deity. But Annabhāra, who gains his living by working for me, has won applause from him by giving a single portion of alms. I will give him a suitable price for his gift and make this portion of alms my own."

Accordingly the treasurer caused Annabhāra to be summoned

and asked him, "Did you give alms to anybody to-day?" "Yes, master, I gave my portion of boiled rice to the Private Buddha Uparittha to-day." "Here, take this penny and give me this portion of alms." "I will not give it, master." The treasurer gradually increased his offer to a thousand pieces of money, but Annabhāra refused to give his portion of alms. Then said the treasurer, "Very well, sir, if you will not give me the portion of alms, take a thousand pieces of money and make over to me the merit of your gift." Annabhāra replied, "I will consult with his reverence, and then make up my mind what to do." So he went quickly to the Private Buddha and asked him, "Reverend Sir, the Treasurer Sumana has offered me a thousand pieces of money, asking me to make over to him the merit I acquired by giving you a portion of alms. What shall I do?"

The Private Buddha answered by a simile: "Wise man, it is as if in a village consisting of a hundred families, a man were to light a lamp in a single house and the rest of the villagers were to moisten their wicks with their own oil, light their lamps, and take them away with them. [123] Is that light the light of the first lamp or not?" "Reverend Sir, in that case the light of the first lamp has multiplied itself." "Wise man, precisely so is it with the alms you gave. Whether it be a ladleful of broth, or a spoonful of boiled rice, when a man makes over to others the merit of a portion of alms which he has given, the merit thereof increases according to the number of persons to whom he gives. To be sure, you have given but a single portion of alms. But in making over the merit thereof to the treasurer, that one portion of alms has become two, of which one belongs to you and the other to him."

"Very well, Reverend Sir," said Annabhāra. And taking leave of the Private Buddha, he went to the treasurer and said, "Master, receive the merit of the portion of alms which I gave." "Well then, take these pieces of money." "I will not sell the portion of alms I gave. I give you the merit thereof as an Act of Faith." "Then give it to me as an Act of Faith. For my part, I honor your noble qualities. Friend, take this money. But from this very day, work no more for me with your own hands. Build a house for yourself in the principal street of the city and take up your residence therein. Whatever you may require for your purposes, take all from my store." Such was the immediate fruit of a portion of alms given to one who had arisen from a Trance of Cessation. Therefore the king also, hearing of the incident, caused Annabhāra to be summoned before

him, obtained from him a share of the merit, gave him great wealth, and gave him the post of treasurer.

Thus did Annabhāra become a friend of Treasurer Sumana. After performing works of merit to the end of his life, he passed from that state of existence and was reborn in the World of the Gods. After passing from one state of existence to another in the Worlds of the Gods and the world of men, [124] he obtained a new conception in the dispensation of the present Buddha in the city of Kapilavatthu in the household of Amitodana the Sakyan. At the end of ten lunar months his mother gave him birth. He was named Anuruddha. He was the youngest brother of Mahānāma, son of the Teacher's uncle. He was very delicately nurtured and was the possessor of a vast store of merit.

12 b. Story of the Present: Anuruddha retires from the world

The story goes that one day six Khattiyas engaged in a game of marbles, staking cakes on the result. Anuruddha lost and sent to his mother for cakes. His mother filled a large golden dish with cakes and sent them to him. The six Khattiyas ate the cakes and resumed their play. Anuruddha lost again and sent to his mother for some more cakes. Three times in all, his mother sent him cakes. The fourth time she sent back word, "There isn't cake to send." When Anuruddha received her message, having never before heard the word *isn't*, he imagined to himself, "These must be *isn't* cakes." So he sent the man back, saying to him, "Go fetch some *isn't* cakes." When his mother received the message, "My lady, send me some *isn't* cakes," she thought to herself, "My son has never heard the word *isn't*. How can I teach him what *isn't* means?" So she washed a golden bowl, covered it with another golden bowl, and sent it to her son, saying to the bearer, "Here, friend, give this to my son."

At that moment the guardian deities of the city thought, "In our master's previous existence as Annabhāra he gave food that was his own portion to the Private Buddha Upariṭṭha, [125] making the Earnest Wish, 'May I never hear the word *isn't*.' If we, knowing all this as we do, should look on complacently, it may even happen that our heads will split into seven pieces." So they filled the dish with celestial cakes. The man carried the dish back, set it down before the six Khattiyas, and uncovered it. The fragrance of the cakes permeated the entire city. Moreover, the moment a morsel of this cake

was placed in the mouth, it thrilled the seven thousand nerves of taste.

Anuruddha thought, "Doubtless my mother never loved me before, for never at any other time has she fried *isn't* cakes for me." So he went to his mother and said to her, "Dear mother, do you not love me?" "Dear son, what are you saying? You are dearer to me than my very eyes, dearer to me than my heart's flesh." "Dear mother, if you really love me, why have you never before given me such cakes as these *isn't* cakes?" Anuruddha's mother asked the man, "Friend, was there anything in the dish?" "Yes, my lady, the dish was filled with cakes the like of which I never saw before." Anuruddha's mother thought, "My son has wrought works of merit, and deities must therefore have sent him celestial cakes." Anuruddha said to his mother, "Dear mother, I never ate such cakes as these before. From this time forth fry *isn't* cake alone for me." So from that time forth, whenever Anuruddha said, "I should like some cakes to eat," his mother would wash a golden bowl, [126] cover it with another bowl, and send it to him, and the deities would fill the dish with celestial cakes. Thus during all the time Anuruddha lived amid the cares of the household life, he never knew the meaning of the word *isn't* and lived altogether on celestial cakes.

Now when one after another the sons of families belonging to the Sakya clan had retired from the world to form the Teacher's retinue, Mahānāma the Sakyan said to his younger brother Anuruddha, "Dear brother, no member of our family has yet retired from the world and become a monk. Either you or I ought to retire from the world and become a monk." Anuruddha replied, "I have been delicately nurtured; I shall never be able to retire from the world and live the life of a monk." "Well then, you take up farming, and I will become a monk." "What is this *farming?*" For Anuruddha did not even know where food comes from; how therefore could he be expected to know the meaning of *farming?* Therefore did he speak thus.

For one day the three princes Anuruddha, Bhaddiya, and Kimbila engaged in a discussion of the question, "Where does food come from?" Kimbila said, "It comes from the granary." (It seems that one day Kimbila saw rice being put into a granary. So he imagined, "Food comes from the granary," and said so.) Bhaddiya said to Kimbila, "You know nothing about it; food comes from the boiler." (It seems that one day Bhaddiya saw food being taken out of the boiler. So he imagined, "Food comes from the boiler," and said so.) Anuruddha

said to both of them, "You know nothing about it; [127] food comes from a huge golden bowl with a jeweled knob." (It seems that Anuruddha had never seen men pounding rice or boiling it, but had seen it only after it had been taken out of the boiler and set before him in a golden bowl. So Anuruddha imagined, "It comes from the bowl and nowhere else," and said so.) How could this youth of great merit who was so unsophisticated as not to know even where food comes from, be expected to know the meaning of *farming?*

Said Mahānāma, "Come, Anuruddha, I will tell you what a man who lives the life of a householder must do. First you must cause the field to be plowed." And beginning at the beginning, Mahānāma instructed his brother in the various duties. Now after Anuruddha had heard his brother enumerate the endless round of duties connected with the life of a householder, he said, "I have no use for the householder's life." So he asked leave of his mother to retire from the world and become a monk. And joining the five Sakyan princes, he went forth from the city with them, went to Anupiya Mango-grove, approached the Teacher, and retired from the world. Having retired from the world, he walked in the way of righteousness, and in due time realized Threefold Knowledge. Reclining on his solitary couch, able now by Supernatural Vision to survey the thousand worlds as easily as emblic myrobalans placed on the palm of the hand, he breathed forth the following Solemn Utterance:

I know my former abodes, I have acquired Supernatural Vision,
I have gained Threefold Knowledge, I have attained magical power,
I have mastered the teaching of the Buddha.

"What did I do to win this Attainment?" thought Anuruddha. Straightway he perceived, "In the dispensation of the Buddha Padumuttara I made an Earnest Wish; and at a later time, as I passed through the round of birth and rebirth, I was reborn at Benāres at such and such a time, and gained my living by working for hire for Treasurer Sumana. Annabhāra was my name." And he said, [128]

In a previous state of existence I was Annabhāra, a poor man, a grass-carrier.
I gave a portion of alms to the famous Upariṭṭha.

Then the following thought occurred to him, "Where has my friend Treasurer Sumana been reborn, he that offered me money for the portion of alms I gave to Upariṭṭha, and received the merit thereof?" Straightway he saw him and said, "In Viñjha Forest, at the foot of

a mountain, there is a market-town named Muṇḍa; and there lives a lay disciple named Mahā Muṇḍa, and he has two sons, Mahā Sumana and Culla Sumana. Treasurer Sumana has been reborn as Culla Sumana." Having seen him, he thought to himself, "Is there any use in my going there or not?" Considering the matter, he saw the following, "So soon as I go there, although he is but seven years old, he will come forth from the world and become a monk, and will attain Arahatship at the razor's edge." Having seen all this, since the season of the rains was at hand, he proceeded through the air and alighted at the gate of the village.

12 c. Story of the Present: The novice Sumana and the dragon

Now the lay disciple Mahā Muṇḍa had been an intimate friend of the Elder in a previous state of existence also. So when it was time to go the rounds for alms, seeing the Elder putting on his robe, he said to his son Mahā Sumana, "Dear son, my noble master the Elder Anuruddha has arrived. So long as no one else takes his bowl, you go take his bowl, and I will provide a seat for him." Mahā Sumana did so. The lay disciple showed the Elder every attention in his house, and obtained his promise to reside there during the three months of the rains, the Elder graciously consenting. The lay disciple cared for the Elder during the three months of the rains as faithfully as though he were caring for him for but a single day. [129]

At the festival of Mahā Pavāraṇā he brought treacle, oil, rice, and the like, placed them at the Elder's feet, and said to him, "Accept these, Reverend Sir." "Enough, lay disciple, I have no use for these." "Reverend Sir, this is the usual offering bestowed upon those who have kept residence; pray accept it." "Enough, lay disciple." "Why will you not accept it, Reverend Sir?" "I have no novice to attend me." "Well then, Reverend Sir, my son Mahā Sumana will be your novice." "Lay disciple, I have no use for Mahā Sumana." "Well then, Reverend Sir, admit Culla Sumana to the Order." "Very well," replied the Elder, consenting, and admitted Culla Sumana to the Order. Culla Sumana attained Arahatship at the razor's edge. The Elder tarried there with him for a fortnight and then, saying to himself, "I will go see the Teacher," took leave of his kinsfolk, proceeded through the air to the Himālaya country, and descended to the ground at Araññakuṭikā.

Now the Elder was ordinarily energetic and active, and as he walked

back and forth during the former and the latter part of the night, he began to suffer with indigestion. The novice noticed that he looked haggard and pale and asked him, "Reverend Sir, what ails you?" "I am troubled with indigestion." "Have you ever before been troubled with it, Reverend Sir?" "Yes, brother." "What will cure you, Reverend Sir?" "Brother, drinking-water brought from Lake Anotatta will cure me." "Well then, Reverend Sir, I will fetch you some." "Can you do so, novice?" "Yes, Reverend Sir." "Well then, Paṇṇaka, king of the dragons, who lives at Lake Anotatta, knows me; tell him your errand, and fetch me a jar of drinking-water for medicinal purposes." "Very well," replied the novice, and saluting his preceptor, he rose into the air and proceeded to Lake Anotatta, five hundred leagues away. [130]

Now on that day the king of the dragons had laid his plans to disport himself in the water in company with some dancing dragons. When therefore he saw the novice approaching, he became very angry. Said he to himself, "Here this shaveling novice walks about, scattering the dust of his own feet on the top of my head! He must have come to fetch drinking-water from Lake Anotatta. Well, I will not let him have any drinking-water!" And forthwith he lay down, covering with his hood the whole of Lake Anotatta, fifty leagues in extent, just as one would cover a kettle with a great dish. The novice observed the manner of the king of the dragons, and perceiving within himself, "He is angry," pronounced the following Stanza,

> Hear me, king of dragons, possessed of terrible heat and mighty strength;
> Give me a jar of water; I have come for medicine.

Hearing this, the king of the dragons pronounced the following Stanza,

> In the Eastern quarter a mighty river known as the Ganges
> Empties into the Great Ocean. Fetch water thence.

When the novice heard this, he thought to himself, "This dragon will not give me water of his own free will. I will therefore employ violence, display great supernatural power, overpower him, and take the water." [131] So the novice said to the king of the dragons, "Mighty king, my preceptor directed me to fetch drinking-water from Lake Anotatta and nowhere else. Therefore I will fetch only this water. Depart from me; do not seek to hinder me." So saying, he pronounced the following Stanza,

Hence only will I fetch drinking-water; this alone do I seek.
If you possess power and strength, king of dragons, restrain yourself.

Said the king of the dragons to the novice,

Novice, if you possess strength and manhood
(I applaud your words), — take my drinking-water with you.

Then said the novice to the king of the dragons, "Thus, mighty king, will I take the water." Said the king of the dragons, "Take it if you can." "Very well," said the novice, "make up your mind for certain." Three times did the novice exact a promise from the king of the dragons. Then he thought to himself, "I had best manifest the power of the Religion of the Buddha in taking this water." So he went to the deities who dwell in the sky. They approached, saluted him, and said, "What do you wish, Reverend Sir?" "There is going to be a battle between me and Paṇṇaka king of the dragons, who broods over the surface of Lake Anotatta; go there and see who wins and who loses."

In like manner the novice went to the Four Warders of the World, and to Sakka, Suyāma, Santusita, Paranimmita-Vasavattī, and told them what was about to happen. Then he went farther to each one of the Brahmā Worlds, nine in number. The Brahmā of each of these worlds [132] approached, saluted him, and asked, "What do you wish, Reverend Sir?" The novice told each of them what was about to happen. Thus the novice passed through each of the worlds in but an instant of time, visiting all of the deities except the Unconscious Deities and the Formless Brahmās, and told the deities what was about to happen. Hearing his words, all of the deities assembled on the surface of Lake Anotatta, filling the sky completely, as when powdered lead is put into a pint-measure. When the host of deities had assembled, the novice, poised in the air, spoke thus to the king of the dragons,

Hear me, king of dragons, possessed of terrible heat and mighty strength;
Give me a jar of water; I have come for medicine.

The king of the dragons replied,

Novice, if you possess strength and manhood
(I applaud your words), — take my drinking-water with you.

Having thrice exacted a promise from the king of the dragons, the novice, poised in the air, assumed the form of Brahmā, twelve leagues in height, and descending from the sky, trod upon the hood of the

king of the dragons, forced his head downwards, and squeezed him with all his might. Just as when a strong man treads on a wet skin, so also, the instant the novice trod on the hood of the dragon, folds formed in the dragon's hood the size of spoons, and slipped away. And from every place from which the folds of the dragon's hood had slipped, spurted jets of water as tall as the trunks of palmyra-trees. The novice, poised in the air, [133] filled his jar with drinking-water.

The host of deities gave their applause. The king of the dragons was overwhelmed with shame, and filled with anger towards the novice, and his eyes took on the color of the guñjā berry. Said the king of the dragons to himself, "This fellow has gathered together a host of deities, trod on my hood, and put me to shame. I will seize him, thrust his hand into my mouth, and crush the flesh of his heart. Or I will pick him up by his heels and throw him over the Ganges." And setting out with all speed, he pursued him, but was unable to overtake him.

The novice went back to his preceptor, placed the jar of water in his hands, and said to him, "Drink thereof, Reverend Sir." The king of the dragons came up behind him and said to the preceptor, "Reverend Sir, your novice Anuruddha took water I did not give him and brought it to you; do not drink it." "Novice, is this true?" "Drink, Reverend Sir; the water I have brought to you was given to me by the king of the dragons himself." The Elder knew in his heart, "It is impossible that a novice who has attained Arahatship should utter a falsehood," and therefore drank of the water. The moment he did so he felt better.

Again the dragon said to the Elder, "Reverend Sir, your novice assembled the host of the deities, one and all, and put me to an open shame. I intend either to split his heart for him or to pick him up by the heels and fling him over the Ganges." "Mighty king, the novice possesses great supernatural power; you will never be able to fight with the novice; beg his pardon and go." [134] Now the king of the dragons knew without anybody's telling him, that the novice possessed great supernatural power, and pursued him merely out of a sense of shame. Therefore he obeyed the Elder's command, asked the novice to pardon him, made friends with him and said to the novice, "Henceforth, when you need water from Lake Anotatta, do not put yourself to the trouble of coming for it. Simply send a message, and I will myself bring the water and give it to you." Having so said, he departed.

The Elder took the novice with him and set out on his round. The Teacher, knowing that the Elder was on his way, sat in the mansion of the Mother of Migāra, waiting for the Elder to come. When the monks saw the Elder approaching, they came forth to meet him and took his bowl and robe. Some of them patted the novice on the head and tweaked his ears, saying, "Little novice, are you not discontented?" When the Teacher saw what they were doing, he thought to himself, "These monks are doing a very wrong thing in taking liberties with this novice. They are taking hold of this novice as one would take a poisonous snake by the neck. They do not know how great is the supernatural power which he possesses. I ought this very day to make known the virtues of the novice Sumana." The Elder approached, saluted the Teacher, and sat down. The Teacher exchanged friendly greetings with the Elder, and addressed the Elder Ānanda as follows, "Ānanda, I desire to bathe my feet in water from Lake Anotatta. Give water-pots to the novices and bid them fetch water." [135]

The Elder Ānanda assembled five hundred novices within the monastery, of whom the novice Sumana was the youngest of all. Said the Elder to the oldest novice of all, "Novice, the Teacher desires to bathe his feet in water from Lake Anotatta. Take a water-pot, go to Lake Anotatta, and fetch water from thence." "I cannot do it, Reverend Sir," replied the oldest novice, declining to go. The Elder then asked each of the remaining novices in turn, and they likewise refused. But were there no novices who had attained Arahatship? Of course there were, but they refused to go because they knew, "This basket of flowers was not made for us; it was made solely for the novice Sumana." Those who had not yet attained the Fruit of Conversion refused because they knew that they were unequal to the task.

Finally the novice Sumana's turn came. Said the Elder Ānanda, "Novice, the Teacher desires to bathe his feet in water from Lake Anotatta, and requests that you take a water-pot and fetch him water." "If the Teacher desires me to fetch him water, I will fetch it," replied the novice. And saluting the Teacher, he said, "Reverend Sir, I am informed that you desire me to fetch water from Lake Anotatta." "Yes, Sumana." Thereupon the novice selected from among the monastery vessels of solid beaten gold which had been made by command of Visākhā, a great hogshead with a capacity of sixty water-pots of water. Said he to himself, "There is no need of my

raising this and placing it on my shoulder." So taking it in his hand and letting it hang down, he soared into the air and struck out in the direction of the Himālaya country.

While the novice was yet a long way off, the king of the dragons saw him approaching, and advancing to meet him, [136] took the hogshead, placed it on his shoulder, and said to the novice, "Reverend Sir, so long as you have a slave like me in the land of the living, why did you come in person? If you needed water, why did you not just send a message?" And filling the hogshead with water, he lifted it up himself and said to the novice, "You go ahead, Reverend Sir; I myself will carry the water." "Remain where you are, great king," replied the novice; "I have received a command from the Supreme Buddha." So saying, he caused the king of the dragons to turn back; and grasping the hogshead with his hand by the rim, he soared away into the air.

The Teacher saw him approaching and addressed the monks as follows, "Monks, behold the grace of the novice! He soars through the air with grace equal to that of a royal swan." The novice set down the hogshead of water and saluted the Teacher. Said the Teacher to the novice, "How old are you, Sumana?" "I am seven years old, Reverend Sir." "Well then, Sumana, from this day forth be a monk." So saying, the Teacher bestowed on him the inheritance of admission to full membership in the Order. It is said that but two novices ever received admission to full membership in the Order at the age of seven years: this novice Sumana and the novice Sopāka.

When this novice Sumana had thus received admission to full membership in the Order, the monks began the following discussion in the Hall of Truth, "How wonderful it is, brethren! How great is the supernatural power of this novice! We have never seen supernatural power so marvelous before!" At that moment the Teacher drew near and asked the monks, "Monks, what is the subject that engages your attention now as you sit here all gathered together?" When they told him, he said, "Monks, such is the Attainment that even a young monk wins in my Religion, if he walk in righteousness." [137] So saying, he pronounced the following Stanza,

382. That monk who while still young devotes himself to the Religion of the Buddha,
Such a monk illumines the world as does the moon freed from a cloud.

BOOK XXVI. THE BRAHMAN, BRĀHMAṆA VAGGA

XXVI. 1. BRAHMAN GREAT-JOY[1]

Cleave the stream. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Brahman Great-Joy, Pasādabahula. [138]

The story goes that this Brahman once heard the Exalted One preach the Law, and was so delighted at heart that he thereafter gave food regularly to sixteen monks at his house. When the monks came, he would take their bowls and say, "May the Reverend Arahats draw near! May the Reverend Arahats sit down!" No matter whom he addressed, he greeted all of the monks with the title "Arahats." Now those of the monks who had not yet attained the Fruit of Conversion thought to themselves, "This layman thinks that there are Arahats among us;" and those who had attained Arahatship thought to themselves, "This layman does not know that we have attained Arahatship." The result was that all of the monks became dissatisfied and stopped going to his house.

This made the layman very sad and sorrowful. "Why pray do the noble monks no longer come to my house?" thought he. So he went to the monastery, saluted the Teacher, and told him what had happened. Then the Teacher addressed the monks and asked them, "Monks, what does this mean?" The monks told him what had happened. Said the Teacher, "But, monks, do you not like to have him greet you as 'Arahats'?" "No, Reverend Sir, we do not like it." "Nevertheless, monks, this is only an expression of the joy which men feel; [139] and no fault can be found with an expression of joy. Now the love of the Brahman for the Arahats is boundless. Therefore it is proper that you too should sever the stream of Craving and be satisfied with nothing less than the attainment of Arahatship." So saying, he preached the Law by pronouncing the following Stanza,

383. Cleave the stream boldly, drive away lusts, O Brahman.
Knowing the destruction of the Elements of Being, you shall know the Uncreate, O Brahman.

[1] Text: N iv. 138–139.

XXVI. 2. WHAT ARE THE "TWO STATES"?[1]

When a Brahman has crossed to the farther shore of Two States. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to several monks. [140]

For one day thirty monks who resided in foreign parts came and saluted the Teacher and sat down. Elder Sāriputta, knowing that they possessed the faculties requisite for the attainment of Arahatship, went to the Teacher and, without sitting down, asked him the following question, "Reverend Sir, 'two states' are frequently spoken of; now what are the 'two states'?" The Teacher replied, "By the 'two states,' Sāriputta, are meant Tranquillity and Insight." So saying, he pronounced the following Stanza,

384. When a Brahman has crossed to the farther shore of Two States,
Then all the fetters fall away from him, for then he knows.

XXVI. 3. WHAT IS THE "FAR SHORE"?[2]

That man for whom exists neither the far shore. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Māra. [141]

The story goes that Māra one day assumed a disguise, approached the Teacher, and asked him, "Reverend Sir, the 'far shore' is frequently spoken of. Pray what is this thing that is called the 'far shore'?" The Teacher knew at once, "This is Māra." So he said to him, "Evil One, what have you to do with the 'far shore'? That may be gained only by those who have freed themselves from the lusts." So saying, he pronounced the following Stanza,

385. That man for whom exists neither the far shore nor the near shore, nor both the far and the near shore,
That man who is fearless and free, that man I call a Brahman.

XXVI. 4. WHAT IS A BRAHMAN?[3]

He that meditates. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman.

[1] Text: N iv. 139–140. [2] Text: N iv. 140–141. [3] Text: N iv. 141–142.

The story goes that one day this Brahman thought to himself, "The Teacher calls his own disciples 'Brahmans:' [142] now I am by birth and lineage a Brahman; therefore he ought to apply this title to me also." So he approached the Teacher and asked him about the matter. The Teacher replied, "I do not call a man a Brahman merely because of his birth and lineage; I call by this title only that man who has reached the supreme goal, Arahatship." So saying, he pronounced the following Stanza,

386. He that meditates, he that is incorrupt,
He that has done his duty, he that is free from the evil passions,
He that has reached the supreme goal, that man I call a Brahman.

XXVI. 5. THE BUDDHAS SHINE BOTH DAY AND NIGHT[1]

By day shines the sun. This religious instruction was given by the Teacher while he was in residence at the palace of the Mother of Migāra with reference to Elder Ānanda.

The story goes that, on the Great Terminal Festival, Pasenadi Kosala went to the monastery, adorned with all the adornments, bearing perfumes, garlands, and the like in his hands. [143] At that moment Elder Kāḷudāyi was sitting in the outer circle of the congregation, having entered into a state of trance. His body was pleasing to look upon, for it was of a golden hue. Now just at that moment the moon rose and the sun set. Elder Ānanda looked at the radiance of the sun as the sun set, and of the moon as the moon rose; then he looked at the radiance of the body of the king and at the radiance of the body of the Elder and at the radiance of the body of the Tathāgata. The Teacher far outshone the radiance of all the others.

The Elder saluted the Teacher and said, "Reverend Sir, as to-day I gazed upon the radiance of all these bodies, the radiance of your body alone satisfied me; for your body far outshone the radiance of all these other bodies." Said the Teacher to the Elder, "Ānanda, the sun shines by day, the moon by night, the king when he is adorned, the Arahat when he has left human associations behind and is absorbed in trance. But the Buddhas shine both by night and by day, and shine with fivefold brightness." So saying, he pronounced the following Stanza,

[1] Text: N iv. 142–144.

387. By day shines the sun, by night gleams the moon,
The Warrior shines in his armor, the Brahman shines in trance,
But all the day and all the night the Buddha shines in splendor.

XXVI. 6. WHAT IS A MONK?[1]

Because a man has put away evil. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain monk.

The story is told of a certain Brahman that he retired from the world under a teacher other than the Buddha, and having so done, thought to himself, "The monk Gotama calls his own disciples 'monks;' [145] I too am a monk, and he ought to apply that title to me too." So he approached the Teacher and asked him about the matter. Said the Teacher, "It is not alone for the reason which you have given me that I call a man a monk. But it is because the evil passions and the impurities have *gone forth* from him that a man is called *one who has gone forth*, a monk." So saying, he pronounced the following Stanza,

388. Because a man has put away evil, therefore is he called a Brahman;
Because he walks in righteousness, therefore is he called a monk;
Because he has banished his own impurities, therefore is he called a monk.

XXVI. 7. THE PATIENT SUBDUES THE VIOLENT[2]

No one should strike at a Brahman. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta.

The story goes that once upon a time several men gathered together at a certain place and rehearsed the noble qualities of the Elder, saying, [146] "Oh, our noble master is endowed with patience to such a degree that even when men abuse him and strike him, he never gets the least bit angry!" Thereupon a certain Brahman who held false views asked, "Who is this that never gets angry?" "Our Elder." "It must be that nobody ever provoked him to anger." "That is not the case, Brahman." "Well then, I will provoke him to anger." "Provoke him to anger if you can!" "Trust me!" said the Brahman; "I know just what to do to him."

Just then the Elder entered the city for alms. When the Brahman

[1] Text: N iv. 144–145. [2] Text: N iv. 145–149.

saw him, he stepped up behind him and struck him a tremendous blow with his fist in the back. "What was that?" said the Elder, and without so much as turning around to look, continued on his way. The fire of remorse sprang up within every part of the Brahman's body. "Oh, how noble are the qualities with which the Elder is endowed!" exclaimed the Brahman. And prostrating himself at the Elder's feet, he said, "Pardon me, Reverend Sir." "What do you mean?" asked the Elder. "I wanted to try your patience and struck you." "Very well, I pardon you." "If, Reverend Sir, you are willing to pardon me, hereafter sit and receive your food only in my house." So saying, the Brahman took the Elder's bowl, the Elder yielding it willingly, and conducting him to his house, served him with food.

The bystanders were filled with anger. "This fellow," said they, "struck with his staff our noble Elder, who is free from all offense; he must not be allowed to get away; we will kill him right here and now." And taking clods of earth and sticks and stones into their hands, they stood waiting at the door of the Brahman's house. As the Elder rose from his seat to go, he placed his bowl in the hand of the Brahman. When the bystanders saw the Brahman going out with the Elder, they said, "Reverend Sir, order this Brahman who has taken your bowl to turn back." "What do you mean, lay disciples?" [147] "That Brahman struck you and we are going to do for him after his deserts." "What do you mean? Did he strike you or me?" "You, Reverend Sir." "If he struck me, he begged my pardon; go your way." So saying, he dismissed the bystanders, and permitting the Brahman to turn back, the Elder went back again to the monastery.

The monks were highly offended. "What sort of thing is this!" they exclaimed; "a Brahman struck the Elder Sāriputta a blow, and the Elder straightway went back to the house of the very Brahman who struck him and accepted food at his hands! From the moment he struck the Elder, for whom will he any longer have any respect? He will go about pounding everybody right and left." At that moment the Teacher drew near. "Monks," said he, "what is the subject that engages your attention now as you sit here all gathered together?" "This was the subject we were discussing." Said the Teacher, "Monks, no Brahman ever strikes another Brahman; it must have been a householder-Brahman who struck a monk-Brahman; for when a man attains the Fruit of the Third Path, all anger is utterly destroyed in him." So saying, he expounded the Law, pronouncing the following Stanzas,

389. No one should strike at a Brahman, nor should a Brahman let fly at his assailant.
Woe be to him that strikes a Brahman! Woe be to that Brahman who lets fly at his assailant!

390. It is no small advantage to a Brahman if he restrain his mind from things that are dear to him;
As fast as the intent to injure declines, so fast indeed does suffering subside.

XXVI. 8. MAHĀ PAJĀPATĪ GOTAMĪ RECEIVES THE PRECEPTS [1]

He that offends not by act. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Mahā Pajāpatī Gotamī. [149]

For previous to the occasion of the public promulgation of the Eight Cardinal Precepts, the Exalted One proclaimed them privately, and Mahā Pajāpatī Gotamī accepted them by bowing her head, just as a person accustomed to the wearing of ornaments accepts a garland of fragrant flowers by bowing his head. So likewise did all the members of her retinue. No preceptor or teacher did she have other than the Exalted One himself. Thus did she receive admission to full membership in the Order.

On a subsequent occasion the members of her retinue commented on the manner in which this nun was admitted to full membership in the Order, saying, "Mahā Pajāpatī Gotamī has no teacher or preceptor; by herself alone and with her own hand she received the yellow robes." On hearing this, the other nuns were dissatisfied and thenceforth refused to keep Fast-day or to celebrate the Terminal Festival with her. And going to the Tathāgata, they reported the matter to him. The Teacher listened to what they had to say and then replied, "I myself conferred the Eight Cardinal Precepts on Mahā Pajāpatī Gotamī. I alone am her teacher; I alone am her preceptor. They that have renounced the sins of act and speech and thought, they that have rid themselves of the evil passions, such persons should never entertain feelings of dissatisfaction." And preaching the Law, he pronounced the following Stanza, [150]

391. He that offends not by act or speech or thought,
He that controls himself in these three respects, that man I call a Brahman.

[1] Cf. *Vinaya, Culla Vagga,* x. 1: ii. 253–256. Text: N iv. 149–150.

XXVI. 9. REVERENCE TO WHOM REVERENCE IS DUE [1]

That man from whom one learns. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta.

This Venerable Elder, we are told, first heard the Law from the lips of Elder Assaji; and from the day when he attained the Fruit of Conversion, in whatever quarter he heard that Elder Assaji was residing, in that direction he would extend his clasped hands in an attitude of reverent supplication, in that direction he would turn his head when he lay down to sleep. The monks said to each other, "Elder Sāriputta holds false views; on this very day he is going about doing reverence to the cardinal points," and reported the matter to the Tathāgata.

The Teacher caused the Elder to be summoned before him and asked him, "Sāriputta, is the report true that you are going about doing reverence to the cardinal points?" [151] "Reverend Sir, you know me, and you know of yourself whether or not I am going about doing reverence to the cardinal points." Then said the Teacher, "Monks, Sāriputta is not doing reverence to the cardinal points. The fact is that he first heard the Law from the lips of Elder Assaji, and that from the day when he attained the Fruit of Conversion, he has reverenced his own teacher. For a monk should reverence the teacher through whom he has learned the Law with the same degree of reverence with which a Brahman reverences the sacred fire." So saying, he preached the Law, pronouncing the following Stanza,

392. That man from whom one learns the Law preached by the Supremely Enlightened,
That man should one reverence profoundly, even as a Brahman reverences the sacrificial fire.

XXVI. 10. WHAT IS A BRAHMAN? [2]

It is not matted locks. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman who wore matted locks. [152]

The story goes that this Brahman said one day to himself, "I am well born on my mother's side and on my father's side, for I was

[1] Text: N iv. 150–151. [2] Cf. Story xxvi. 13. Text: N iv. 151–152.

reborn in the family of a Brahman. Now the monk Gotama calls his own disciples 'Brahmans.' He ought to apply the same title to me too." So the Brahman went to the Teacher and asked him about the matter. Said the Teacher to the Brahman, "Brahman, I do not call a man a Brahman merely because he wears matted locks, merely because of his birth and lineage. But he that has penetrated the truth, him alone do I call a 'Brahman.'" So saying, he pronounced the following Stanza,

393. It is not matted locks or lineage or birth that makes a Brahman;
But he in whom Truth exists, and the Law, he is blessed, he is a Brahman.

XXVI. 11. THE TRICKSTER BRAHMAN [1]

What is the use of your matted locks? This religious instruction was given by the Teacher while he was in residence at Pagoda Hall with reference to a certain trickster Brahman who imitated a bat. [153]

This Brahman, so the story goes, used to climb a certain kakudha-tree that grew close to the gate of the city of Vesāli, grasp a branch with his two feet, and swing himself from the branch, head downwards. And hanging thus, he would cry out, "Give me a hundred kapilas! Give me pennies! Give me a slave-woman! If you don't give me what I ask for, I will let myself drop from this tree and kill myself and make this city as though it had never been a city!"

As the Tathāgata, accompanied by the Congregation of Monks, entered the city, the monks saw this Brahman hanging from the tree, and when they departed from the city, still they saw him hanging there, just as he hung when they entered the city. The residents of the city thought to themselves, "This fellow has been hanging thus from this tree ever since early morning; should he fall, he is likely to make this city as though it had never been a city." And because of fear that their city might be destroyed, they complied with all of his demands and gave him all that he asked for. "We have given you all that you asked for," said they. Thereupon he descended from the tree and departed with the spoils.

The monks saw the trickster Brahman wandering about in the neighborhood of the monastery, bellowing like a cow, and immediately recognized him. "Brahman," they asked, "did you get what you

[1] The Story of the Past follows closely *Jātaka* 325: iii. 84–86. Cf. also *Jātakas* 138: i. 480–482, and 277: ii. 382–384. Text: N iv. 152–156.

asked for?" "Yes," replied the Brahman, "I got what I asked for." The monks reported the incident to the Tathāgata within the monastery. Said the Teacher, "Monks, this is not the first time this Brahman has been a trickster and a thief; he was a trickster and a thief in a previous state of existence also. [154] But while in his present state of existence he deceives the simple-minded, in his previous state of existence he failed to confound the wise." Complying with a request of the monks, the Teacher related the following

11 a. Story of the Past: The false ascetic and the king of the lizards

Once upon a time a certain ascetic lodged near a certain village of farmers, and this ascetic was a hypocrite. Now there was a certain family that used to look after his needs: by day, of the food on hand, whether hard or soft, they always gave a portion to the ascetic just as they did to their own children; and in the evening they would set aside a portion of the food prepared for their supper, and give it to him on the following day.

One day towards evening, they obtained some lizard-meat, and after cooking it carefully, set aside a portion for the ascetic and gave it to him on the following day. The ascetic smelled the meat, and no sooner had he done so than he was bound fast by the bonds of the craving of taste. "What kind of meat is that?" he asked. "Lizard-meat," was the reply. Having made his round for alms, he took all of the ghee and curds and peppery stuff with him to his hut of leaves and grass and laid them aside.

Now not far from the leaf-hut, in a certain ant-hill, dwelt the king of the lizards, and it was the custom of the king of the lizards from time to time to call upon the ascetic and pay his respects to him. But on that particular day this ascetic said to himself, "I will kill that lizard," and concealing a stick in a fold of his garments, he lay down quite near that ant-hill and pretended to be asleep. When the king of the lizards came out of his ant-hill and approached the ascetic, observing the peculiar attitude in which the ascetic lay, he said to himself, "I don't like the way my teacher acts to-day," and turning around, wriggled off in the opposite direction. The ascetic, noticing that the lizard had turned around, [155] threw the stick at him, intending to kill him, but the stick went wide of the mark. The king of the lizards crawled into the ant-hill, and poking his head out and looking around, said to the ascetic,

When I approached you, I believed you to be a true ascetic, but you are utterly lacking in self-control.
For in seeking to hit me with your stick you have conducted yourself in a manner unworthy of a true ascetic.

394. What is the use of your matted locks, vain man? What is the use of your antelope skin?
There is a jungle within you; it is only the exterior that you polish and cleanse.

Then said the ascetic to the lizard, seeking to tempt him with his possessions,

Come, lizard, come back again, feed upon this porridge of hill-paddy.
I have oil and salt and pepper in abundance.

When the king of the lizards heard these words of the ascetic, he said, "The more you talk, the more I wish to run away." So saying he recited the following Stanza,

All the more reason why I should enter an ant-hill as high as a hundred men;
You speak of oil and salt and pepper, but such food is not good for me.

Having thus spoken, he continued, "All this time I vainly imagined you to be an ascetic, but when just now you threw your stick at me, desiring to kill me, at that moment you ceased to be an ascetic. [156] What is the use of matted locks to a man like you, who utterly lack wisdom? What is the use of your antelope skin, all furnished with claws? For there is a jungle within you; it is only the exterior that you polish and cleanse." End of Story of the Past.

When the Teacher had related this Story of the Past, he summed up the Jātaka, identifying the personages as follows: "At that time this trickster was the ascetic, but the king of the lizards was I myself." And making plain the circumstance of the rebuking of the trickster Brahman by the wise lizard, the Teacher recited the following Stanza,

394. What is the use of your matted locks, vain man? What is the use of your antelope skin?
There is a jungle within you; it is only the exterior that you polish and cleanse.

XXVI. 12. KISĀ GOTAMĪ, WEARER OF REFUSE-RAGS[1]

That man who wears refuse-rags. This religious instruction was given by the Teacher while he was in residence at Mount Vulture Peak with reference to Kisā Gotamī. [157]

[1] Text: N iv. 156–157.

For at that time, at the end of the first watch, Sakka, attended by a host of deities, drew near the Teacher, saluted the Teacher, sat down respectfully on one side, and listened to the Teacher as he preached the Law in his usual pleasing manner. At that moment Kisā Gotamī said to herself, "I will go see the Teacher," and proceeded thither through the air. But when she saw Sakka, she turned back. Sakka saw her salute the Teacher and turn back, and straightway asked the Teacher, "Reverend Sir, who is this that draws nigh to you, and then, seeing you, turns back?" The Teacher replied, "Great king, this is my daughter Kisā Gotamī, foremost of the nuns who wear refuse-rags." So saying, he pronounced the following Stanza,

395. That man who wears refuse-rags, that man who is lean, that man whose veins stand out all over his body,
That man who meditates alone in the forest, that man I call a Brahman.

XXVI. 13. WHAT IS A BRAHMAN? [1]

I call not a man a Brahman. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman. [158]

The story goes that this Brahman one day said to himself, "The monk Gotama calls his own disciples 'Brahmans.' Now I was reborn in the womb of a Brahman mother; therefore he ought to apply this title to me too." So he approached the Teacher and asked him about the matter. Said the Teacher to the Brahman, "I do not call a man a Brahman merely because he received a new existence in the womb of a Brahman mother. But he that is without worldly possessions, he that grasps not after the things of this world, him alone I call a Brahman." So saying, he pronounced the following Stanza,

396. I call not a man a Brahman for that he has issued from the womb of a Brahman mother or sprung from a Brahman mother.
Such a man addresses me as "Sir," such a man has worldly possessions.
But he that is without worldly possessions, he that seeks not the things of this world, him alone I call a Brahman.

XXVI. 14. UGGASENA THE ACROBAT [2]

He that has severed all the attachments. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with

[1] Cf. xxvi. 10. Text: N iv. 158.

[2] Cf. xxiv. 6. Text: N iv. 159.

reference to Uggasena. [159] This story has been related in detail in the Commentary on the Stanza beginning with the words, "Give up the things of the past, give up the things of the future."

For at that time, when the monks said to the Teacher, "Reverend Sir, Uggasena says, 'I have no fear;' without a doubt he says that which is not true, utters falsehood," the Teacher replied, "Monks, those who, like my son, have severed the attachments, have no fear." So saying, he pronounced the following Stanza,

397. He that has severed all the attachments, he that trembles not,
He that has escaped from every bond and is unshackled, such a man I call a Brahman.

XXVI. 15. A TUG OF WAR[1]

He that has cut the strap. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to two Brahmans. [160]

The story goes that one of these two Brahmans had an ox named Little Red, Culla Rohita, and the other had an ox named Big Red, Mahā Rohita. One day they fell to arguing about the comparative strength of their respective oxen, saying, "My ox is the strong one! my ox is the strong one!" When they were tired of arguing, they said, "What is the use of our arguing about it? We can find out by driving the two oxen." Accordingly they went to the bank of the river Aciravatī, loaded their cart with sand, and yoked up their oxen. At that moment some monks came to the bank of the river for the purpose of bathing. The Brahmans whipped up their oxen, but the cart stirred not an inch. Suddenly the straps and the thongs broke. The Brahmans saw the whole proceeding, and when they returned to the monastery, told the Teacher all about it. Said the Teacher, "Monks, those are the external straps and thongs, which whoso will may cut. But a monk must cut the internal strap of anger and the thong of Craving." So saying, he pronounced the following Stanza,

398. He that has cut the strap, the thong, the rope, and all their appendages,
He that has raised the cross-bar, he that is awakened, him I call a Brahman.

[1] Text: N iv. 160–161.

XXVI. 16. THE PATIENT SUBDUES THE INSOLENT[1]

He that endures abuse. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Akkosa Bhāradvāja. [161]

For Akkosa Bhāradvāja had a brother named Bhāradvāja, and a wife named Dhanañjayanī who had attained the Fruit of Conversion. Whenever she sneezed or coughed or stumbled, she would breathe forth the Solemn Utterance, "Praise be to Him That is Highly Exalted, All-Worthy, Supremely Enlightened!" One day, [162] while distribution of food to Brahmans was in progress, she stumbled, and immediately breathed forth that Solemn Utterance as usual with a loud voice.

The Brahman was greatly angered and said to himself, "No matter where it may be, whenever this vile woman stumbles, she utters the praise of this shaveling monkling in this fashion." And he said to her, "Now, vile woman, I will go and worst that Teacher of yours in an argument." His wife replied, "By all means go, Brahman; I have never seen the man who could worst the Exalted One in an argument. Nevertheless, go ask the Exalted One a question." The Brahman went to the Teacher, and without even saluting him, stood on one side and asked him a question, pronouncing the following Stanza,

What must one destroy to live at ease? What must one destroy no more to sorrow?
Of what single condition do you recommend the destruction, Gotama?

In answer, the Teacher pronounced the following Stanza,

Let a man destroy anger, and he will live at ease; let him destroy anger, and he will no more sorrow.
Poisonous is the root of anger, and sweet is the top, Brahman.
Therefore the Noble applaud the destruction of anger, for when this is destroyed, there is no more sorrow. [163]

The Brahman believed in the Teacher, retired from the world, and attained Arahatship.

Now his younger brother, who was called Akkosa Bhāradvāja, heard the report, "Your brother has retired from the world," and greatly angered thereat, went and abused the Teacher with wicked,

[1] This story is almost word for word the same as *Saṁyutta*, vii. 1. 1: i. 160–161. Text: N iv. 161–164.

ugly words. But the Teacher subdued him too by employing the illustration of the hard food given to strangers, and he too believed in the Teacher, retired from the world, and attained Arahatship. Likewise Akkosa Bhāradvāja's two younger brothers, Sundari Bhāradvāja and Bilañgika Bhāradvāja, abused the Teacher, but the Teacher subdued them, and they too retired from the world and attained Arahatship.

One day in the Hall of Truth the monks began the following discussion: "How wonderful are the virtues of the Buddhas! Although these four brothers abused the Teacher, the Teacher, without so much as saying a word, became their refuge." At that moment the Teacher drew near. "Monks," said he, "what is the subject that engages your attention now as you sit here all gathered together?" "Such and such," replied the monks. Then said the Teacher, "Monks, because I possess the power of patience, because I am without sin among the sinful, therefore am I of a truth the refuge of the multitude." So saying, he pronounced the following Stanza,

399. He that endures abuse and stripes and bonds without offense,
He whose power is patience and whose army is power, him I call a Brahman.

XXVI. 17. SĀRIPUTTA IS REVILED BY HIS MOTHER[1]

He that is free from anger. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta. [164]

At that time, so the story goes, the Elder, accompanied by five hundred monks, while making his round for alms in the village of Nālaka, came to the door of his mother's house. His mother provided him with a seat, and as she served him with food, abused him roundly, saying, "Ho, eater of leavings! Failing to get leavings of sour rice-gruel, you therefore go from house to house among strangers, licking off the back of a ladle such sour rice-gruel as clings to it! And for this you renounced eighty crores of wealth and became a monk! You have ruined me! Eat now!" [165] Likewise when she gave food to the monks, she said, "So you are the men who have made my son your own page-boy! Eat now!" The Elder took the food and returned to the monastery.

[1] Text: N iv. 164–166.

Venerable Rāhula invited the Teacher to eat. Said the Teacher, "Rāhula, where did you go?" "To the village where my grandmother lives, Reverend Sir." "And what did your grandmother say to your preceptor?" "Reverend Sir, my grandmother abused my preceptor roundly." "What did she say?" "This and that, Reverend Sir." "And what reply did your preceptor make?" "He made no reply, Reverend Sir."

When the monks heard this, they began to talk about it in the Hall of Truth. Said they, "Brethren, how wonderful are the qualities of the Elder Sāriputta! Even when his mother abused him in this fashion, he never got a bit angry." The Teacher drew near and asked the monks, "Monks, what is the subject that engages your attention now as you sit here all gathered together?" "Such and such." Then said the Teacher, "Monks, they that have rid themselves of the evil passions are free from anger." So saying, he pronounced the following Stanza,

400. **He that is free from anger, he that performs his duties faithfully,**
He that keeps the Precepts, he that is free from lust,
He that has subdued himself, he that wears his last body, him I call a Brahman.

XXVI. 18. ARE NOT THE ARAHATS CREATURES OF FLESH AND BLOOD?[1]

Even as water does not cling to a lotus-leaf. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Uppalavaṇṇā. [166] The story has been related at length in the Commentary on the Stanza beginning with the words, "As sweet as honey thinks a fool an evil deed." For it is there said:

Some time later, the throng in the Hall of Truth began the following discussion: "To be sure those that have rid themselves of the Depravities gratify their passions. Why should they not? For they are not kolāpa-trees or ant-hills, but are living creatures with bodies of moist flesh. Therefore they also like the pleasures of love." At that moment the Teacher drew near. "Monks," he inquired, "what is the subject that engages your attention now as you sit here all gathered together?" "Such and such," was the reply. Said the Teacher, "No,

[1] Cf. Story v. 10. Text: N iv. 166–167.

monks, they that have rid themselves of the Depravities neither like the pleasures of love nor gratify their passions. For even as a drop of water which has fallen upon a lotus-leaf does not cling thereto or remain thereon, but rolls over and falls off, even as a grain of mustard-seed does not cling to the point of an awl or remain thereon, but rolls over and falls off, [167] precisely so twofold love clings not to the heart of one that has rid himself of the Depravities or remain there." And joining the connection, he preached the Law, pronouncing the following Stanza,

401. Even as water does not cling to a lotus-leaf, nor a grain of mustard-seed to the point of an awl,
Whoso in like manner clings not to the pleasures of sense, him I call a Brahman.

XXVI. 19. A SLAVE LAYS DOWN HIS BURDEN [1]

He that realizes even here in this world the destruction of his own suffering. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman.

The story goes that at a time previous to the promulgation of the precept forbidding the admission of runaway slaves to the Order, a certain slave of this Brahman ran away, was admitted to the Order, and attained Arahatship. The Brahman searched everywhere, but failed to find his slave. One day, as the former slave was entering the city with the Teacher, the Brahman saw him in the gateway, and took firm hold of his robe. The Teacher turned around and asked, "What do you mean by this, Brahman?" "This is my slave, Sir [168] Gotama." "His burden has fallen from him, Brahman." When the Teacher said, "His burden has fallen from him," the Brahman understood at once that his meaning was, "He is an Arahat." Therefore he addressed the Teacher again, saying, "Is that so, Sir Gotama?" "Yes, Brahman," replied the Teacher, "his burden has fallen from him." So saying, he pronounced the following Stanza,

402. He that realizes right here in this world how his suffering may be ended,
He whose burden has fallen from him, he who has freed himself from the shackles, him I call a Brahman.

[1] Text: N iv. 167–168.

XXVI. 20. KHEMĀ THE WISE[1]

He that possesses profound wisdom. This religious instruction was given by the Teacher while he was in residence on Mount Vulture Peak with reference to the nun Khemā.

For one day, immediately after the first watch, Sakka king of gods came with his retinue of deities, sat down, and listened to the Teacher as he discoursed in his usual pleasant manner on the Law. At that moment the nun Khemā said to herself, "I will go see the Teacher," and drew near to the presence of the Teacher. [169] But when she saw Sakka, she saluted the Teacher, poised in the air as she was, turned around, and departed. Sakka saw her and asked the Teacher, "Who was that, Reverend Sir, that drew near to your presence, and then, poised in the air as she was, saluted you and turned around and departed?" The Teacher replied, "That, great king, was my daughter Khemā, possessed of great wisdom, knowing well what is the Path and what is not the Path." So saying, he pronounced the following Stanza,

> 403. He that possesses profound wisdom, he that possesses intelligence,
> He that knows what is the Path and what is not the Path,
> He that has reached the supreme goal, him I call a Brahman.

XXVI. 21. THE MONK AND THE GODDESS[2]

He that holds himself aloof. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Tissa who dwelt in a mountain cave, Pabbhāravāsī Tissa Thera.

The story goes that this Elder received a Subject of Meditation from the Teacher, [170] retired to the forest, and as he was looking about for a suitable lodging, came upon a certain rock cave. The moment he reached the cave, his thoughts became tranquil. Thought he to himself, "If I take up my residence here, I shall be able to bring to a successful termination the duties which I have taken upon myself as a monk." Now the deity who resided in that rock cave thought to herself, "Hither has come a virtuous monk, and it will be difficult to

[1] Text: N iv. 168–169. [2] Cf. xxiii. 5. Text: N iv. 169–174.

remain in one and the same place with him. But he will probably remain here for one night only and will then depart." Accordingly she took her children with her and departed from the cave.

On the following day, early in the morning, the Elder entered the village which was his place of resort, and went about on his round for alms. A certain female lay disciple saw him, and taking a liking to him, provided a seat for him in her house, gave him food, and asked him to permit her to supply him with the Requisites for residence during the three months of the rainy season. The Elder thought to himself, "Through this woman I can effect Escape from Existence," and graciously consented. Then he returned to that same rock cave.

When the deity saw him approaching, she thought to herself, "Without a doubt some one must have invited him, and he will depart to-morrow or the day after." Thus a half-month passed, and she thought to herself, "It is undoubtedly the intention of this Elder to remain right here during the entire season of the rains. But it will be a difficult matter for me to dwell here with my children in the same place with a virtuous monk, and it is out of the question for me to say to him, 'Depart hence.' Is there perhaps some flaw in his virtue?" Therefore the deity surveyed by the power of Supernatural Vision the whole course of the monk's life, from the day he stood within the inclosure and was admitted to full membership in the Order. But detecting no flaw in his virtue, she said to herself, "His virtue is pure and spotless; however, I shall contrive to say something and so cast reproach upon him."

Accordingly the deity went to the house of the female lay disciple who supported the Elder, took possession of the body of her youngest son, and wrung his neck. Forthwith his eyes bulged out and he frothed at the mouth. When the female lay disciple saw what had happened, she screamed and said, "What does this mean?" Then the deity, [171] whose form was invisible, spoke thus to her, "I have seized your son, but do not demand him as an offering. But you must ask the Elder who resorts to your house for some licorice, and mixing this with oil, you must boil it and apply it to the nose of your son; under this condition I will release him."

Said the female lay disciple, "Let my son perish or die; I shall never be able to ask my noble master for licorice." Said the deity, "If you cannot bring yourself to ask for licorice, tell the Elder to put some asafœtida powder up the child's nose." "I cannot do this, either." "Well then, sprinkle on the head of your son some of the

water with which you have bathed the feet of the Elder." "This I can do," replied the female lay disciple.

So when the Elder came at the usual time, she provided him with a seat, gave him rice-gruel and hard food, and as he sat eating his meal, bathed his feet. Having so done, she took the water and asked the Elder, "Reverend Sir, I wish to sprinkle this water on the head of the boy." "Well then, sprinkle it," said the Elder. Accordingly they did so.

Instantly the deity released the boy and took her stand at the entrance to the rock cave. When the Elder had finished his meal, he rose from his seat, and not abandoning his Subject of Meditation, departed from the house repeating to himself the Thirty-two Constituent Parts of the Body. When the Elder reached the entrance to the rock cave, the deity said to him, "Great physician, great physician, do not enter here." The Elder stopped right there and said, "Who are you?" [172] "I am the deity residing here."

The Elder thought to himself, "Has there ever been an occasion when I have performed the work of a physician?" He surveyed the whole course of his life from the day when he stood within the inclosure and was admitted to full membership in the Order, and perceiving not so much as a freckle or a black speck on his virtue, said to the deity, "I see no occasion when I have performed the work of a physician; why do you speak thus?"

Said the deity, "You see no occasion?" Said the Elder, "Precisely so; I see no occasion." "I will inform you." "Yes, pray inform me." "Let talk stand afar off for the moment. Did you, or did you not, on this very day sprinkle the water with which your feet were bathed on the head of the son of a female lay disciple who is your supporter, when he was seized by an evil spirit?" "Yes, I did so sprinkle water." "Do you not see this?" "Is this what you are talking about?" "Yes, this is what I am talking about."

The Elder thought to himself, "The self within me is indeed endowed with right resolve! My conduct is indeed in accordance with the precepts of the teaching which I have received! Even this deity could not see so much as a freckle or a black speck on my virtue, which I have preserved in accordance with the four precepts of purity, and saw only the fact that I had sprinkled on the head of a boy the water with which my feet were bathed." And as he thought upon the perfection of his virtue, intense joy sprang up within him. Suppressing this emotion, without lifting a foot from the ground, he then and there

attained Arahatship. And admonishing the deity, he said, "Since you have foully assailed a monk like me whose virtue is pure and spotless, no longer remain here in this place of residence; depart hence." So saying, he breathed forth the following Solemn Utterance: [173]

> My life is pure, my monkhood stainless.
> Do not assail one who is pure; depart from this forest.

The Elder continued to reside there during the remainder of the season of the rains and then returned to the Teacher. The monks asked him, "Brother, have you brought to a successful termination the duties which you took upon yourself as a monk?" Then the Elder told the monks the whole story of his experiences, beginning at the day when he entered upon residence. "Brother," said the monks, "when the deity spoke thus to you, were you not angry?" "No, I was not angry."

The monks said to the Tathāgata, "Reverend Sir, this monk utters a falsehood. He says that even when the deity said this and that to him, he did not get angry." The Teacher listened to what they had to say, and then replied, "No, monks, my son does not become angry. He holds converse neither with laymen nor with monks; he lives a life apart, desires but little, and is contented." So saying, he pronounced the following Stanza,

404. He that holds himself aloof both from householders and from the houseless,
He that wanders about without a home, he that desires but little, such a man I call a Brahman.

XXVI. 22. THE MONK AND THE WOMAN[1]

He that has laid aside the rod. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain monk. [174]

It appears that this monk, upon receiving a Subject of Meditation from the Teacher, retired to the forest, applied himself diligently to the practice of meditation, and attained Arahatship. Thereupon he said to himself, "I will inform the Teacher of the great blessing which I have received," and set out from the forest. Now a woman living in a certain village through which he passed, had just had a quarrel with her husband, and as soon as her husband was out of the house, said to

[1] Text: N iv. 174–176.

herself, "I will return to the house of my family." So saying, she set out on the road. As she went along the road, she saw the Elder. "I'll keep not far from this Elder," thought she, and followed close behind him. The Elder never looked at her at all.

When her husband returned home and saw his wife nowhere about the house, he concluded to himself, "She must have gone to the village where her family lives," and followed after her. When he saw her, he thought to himself, "It cannot be that this woman would enter this forest all by herself; in whose company is she going?" All of a sudden he saw the Elder. [175] Thought he, "This monk must have taken her away with him," and went up to the monk and threatened him. Said the woman, "This good monk never so much as looked at me or spoke to me; do not say anything to him." Her husband replied, "Do you mean to tell me that you took yourself off in this fashion? I will treat him as you alone deserve to be treated." And in a burst of rage, out of hatred for the woman, he beat the Elder soundly, and having so done, took the woman with him and returned home.

The Elder's whole body was covered with weals. After his return to the monastery the monks who rubbed his body noticed the weals and asked him, "What does this mean?" He told them the whole story. Then the monks asked him, "Brother, but when this fellow struck you thus, what did you say? or did you get angry?" "No, brethren, I did not get angry." Thereupon the monks went to the Teacher and reported the matter to him, saying, "Reverend Sir, when we asked this monk, 'Did you get angry?' he replied, 'No, brethren, I did not get angry.' He does not speak the truth, he utters falsehood." The Teacher listened to what they had to say and then replied, "Monks, they that have rid themselves of the evil passions have laid aside the rod; even for those that strike them, they cherish no anger." So saying, he pronounced the following Stanza,

405. He that has laid aside the rod, and inflicts not punishment on living beings, whether animate or inanimate,
He that kills not nor causes to kill, such a man I call a Brahman.

XXVI. 23. THE FOUR NOVICES[1]

He that opposes not. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to four novices. [176]

The story goes that the wife of a certain Brahman prepared food for four specially designated monks, and said to the Brahman her husband, "Go to the monastery, have the steward pick out four old Brahmans, and bring them here." The Brahman went to the monastery and said, "Have four Brahmans picked out for me and give them to me." There fell to him four seven-year-old novices who had attained Arahatship, Saṁkicca, Paṇḍita, Sopāka, and Revata. The Brahman's wife had costly seats prepared and stood waiting. At sight of the novices, she was filled with rage, and sputtering as when salt is dropped on a brazier, she said to her husband, "You have gone to the monastery and brought back with you four youngsters not old enough to be your grandsons." [177] She refused to let them sit on the seats which she had prepared, but spreading some low seats for them, said to them, "Sit here!" Then she said to her husband, "Brahman, go look out some old Brahmans and bring them here."

The Brahman went to the monastery, and seeing Elder Sāriputta, said to him, "Come, let us go to our house," and took him back home with him. When the Elder reached the house and saw the novices, he asked, "Have these Brahmans received food?" "No, they have received no food." Knowing that food had been prepared for just four persons, he said, "Bring me my bowl," and taking his bowl, departed. The Brahman's wife asked, "What did he say?" Her husband replied, "He said, 'These Brahmans sitting here ought to receive food. Bring me my bowl.' So saying, he took his bowl and departed." Said the Brahman's wife, "It must be that he did not wish to eat; go quickly, look out another Brahman and bring him here." The Brahman went back to the monastery, and seeing Elder Moggallāna the Great, said the same thing to him, and brought him back home with him. When Elder Moggallāna the Great saw the novices, he said the same thing as had Elder Sāriputta, and taking his bowl, departed. Then said the Brahman's wife to her husband, "These Elders do not wish to eat; go to the Brahmans' pale and bring back with you a single old Brahman."

[1] Text: N iv. 176–180.

Now the novices had had nothing to eat from early morning and sat there famished with hunger. By the power of their merit Sakka's seat showed signs of heat. Considering within himself what might be the cause, he perceived that the novices had sat there from early morning and that they were weak and exhausted. "It is my duty to go there," thought Sakka. So disguising himself as an old Brahman, worn out by old age, he went to the Brahmans' pale and sat down in the most conspicuous seat of the Brahmans. [178] When the Brahman saw him, he thought to himself, "Now my wife will be delighted," and saying, "Come, let us go home," he took him and went back home with him. When the Brahman's wife saw him, her heart was filled with delight. She took the rugs and mats which were spread over two seats, spread them over one, and said to him, "Noble Sir, sit here."

When Sakka entered the house, he saluted the four novices with the Five Rests, and finding a place for himself at the edge of the seats where the novices were sitting, sat down cross-legged on the ground. When the Brahman's wife saw him, she said to the Brahman, "To be sure you have brought a Brahman, but you have brought back with you one old enough to be your father. He is going about saluting novices young enough to be his grandsons. What use have we for him? Put him out!"

The Brahman seized him first by the shoulder, then by the arm, finally by the waist, and tried his best to drag him out, but he refused to stir from where he sat. Then the Brahman's wife said to her husband, "Come, Brahman, you take hold of one arm and I will take hold of the other." So the Brahman and his wife both took hold of his two arms, belabored him about the back, and dragged him through the door out of the house. Nevertheless Sakka remained sitting in the same place in which he had sat before, waving his hands back and forth.

When the Brahman and his wife returned and saw him sitting in the very same place in which he had sat before, they screamed screams of terror and let him go. At that moment Sakka made known his identity. Then the Brahman and his wife gave food to their guests. When those five persons had received food, they departed. One of the novices broke through the circular peak of the house, the second broke through the front part of the roof, the third broke through the back part of the roof, the fourth plunged into the earth, while Sakka departed from the house by another route. Thus did those five persons depart from the house by five different routes. [179] From that time

on, so it is said, that house was known as the House with the Five Openings.

When the novices returned to the monastery, the monks asked them, "Brethren, what was it like?" "Pray don't ask us," replied the novices. "The Brahman's wife fumed with rage the moment she saw us. She refused to allow us to sit on the seats which she had prepared and said to her husband, 'Make haste and bring an old Brahman.' Our preceptor came, and seeing us, said, 'These Brahmans who are sitting here ought to receive food.' So saying, he ordered his bowl to be brought to him and departed. Then the Brahman's wife said to her husband, 'Bring another old Brahman.' Then the Brahman brought Elder Moggallāna the Great. When Elder Moggallāna the Great saw us, he said the same thing as had Elder Sāriputta and departed. Then the Brahman's wife said to her husband, 'These Elders do not wish to eat; Brahman, go to the Brahmans' pale and bring back a single old Brahman.' The Brahman went there and brought back Sakka, who came in the disguise of a Brahman. When Sakka arrived, the Brahman and his wife gave us food."

"But were you not angry with them for what they did?" "No, we were not angry." When the monks heard their reply, they reported the matter to the Teacher, saying, "Reverend Sir, when these monks say, 'We were not angry,' they say what is not true, they utter falsehood." Said the Teacher, "Monks, they that have rid themselves of the evil passions oppose not them by whom they are opposed." So saying, he pronounced the following Stanza, [180]

406. He that opposes not those by whom he is opposed, he that is meek among those that have taken the rod,
He that is free from craving among those that crave, such a man I call a Brahman.

XXVI. 24. DID BIG WAYMAN YIELD TO ANGER?[1]

That man from whom lust. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Big Wayman.

This Venerable Elder, when Little Wayman was unable in three months to learn by heart a single Stanza, expelled him from the monastery and closed the door, saying to him, "You lack the capacity

[1] Cf. Story ii. 3 *b* (text: i. 244). Text: N iv. 180–181.

to receive religious instruction, and you have also fallen away from the enjoyments of the life of a householder. Why should you continue to live here any longer? Depart hence." The monks began a discussion of the incident, saying, "Brethren, Elder Big Wayman did this and that. [181] Doubtless anger springs up sometimes even within those who have rid themselves of the Depravities." At that moment the Teacher drew near and asked them, "Monks, what is the subject that engages your attention now as you sit here all gathered together?" When the monks told him the subject of their conversation, he said, "No, monks, those who have rid themselves of the Depravities have not the Contaminations, lust, hatred, and delusion. What my son did he did because he put the Law, and the Spirit of the Law, before all things else." So saying, he pronounced the following Stanza,

407. That man from whom lust and hatred and pride and envy have been made to fall,
Even as a grain of mustard-seed from the point of an awl, that man I call a Brahman.

XXVI. 25. THE FORCE OF HABIT[1]

Free from harshness. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Pilindavaccha.

It seems that this Venerable Elder was in the habit of accosting both laymen and monks with the epithet commonly applied only to outcasts. "Come, vile fellow! Go, vile fellow," he would say to everyone he met. [182] One day several monks complained about his conduct to the Teacher, saying, "Reverend Sir, Venerable Pilindavaccha accosts the monks with an epithet applicable only to outcasts." The Teacher caused him to be summoned before him. "Is the charge true, Vaccha," said the Teacher, "that you accost the monks with an epithet applicable only to outcasts?" "Yes, Reverend Sir," replied Pilindavaccha, "the charge is true."

The Teacher called before his mind the previous abodes of that Venerable Elder and said to the monks, "Monks, be not offended with the monk Vaccha. Monks, it is not because Vaccha entertains feelings of hatred within him, that he accosts his brother monks with

[1] Cf. *Udāna*, iii. 6: 28–29; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Pilindavaccha;* also Story xviii. 9. Text: N iv. 181–182.

an epithet applicable only to outcasts. The fact is, the monk Vaccha has passed through five hundred states of existence, and in everyone of these states of existence he was reborn in the family of a Brahman. The use of this epithet has been habitual with him for such a long time that he now applies it to everyone he meets simply from the force of habit. He that has rid himself of the evil passions never makes use of words that are harsh and cruel, never makes use of words that cut hearers to the quick. It is solely from the force of habit that my son speaks thus." So saying, he expounded the Law, pronouncing the following Stanza,

408. Free from harshness, instructing the hearer, truthful: such are the words a man should utter;
Thereby he will offend none. Whoso thus speaks, him I call a Brahman.

XXVI. 26. THE MONK WHO WAS ACCUSED OF THEFT[1]

Whosoever here in this world. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Elder. [183]

The story goes that a certain Brahman of false views who lived at Sāvatthi, for fear his outer cloth might catch the odor of his body, took it off, laid it aside, and sat down facing his house. Now a certain monk who was an Arahat, on his way to the monastery after breakfast, saw that cloth, and looking about and seeing no one, and therefore concluding that it had no owner, adopted it as a refuse-rag, and took it with him. When the Brahman saw him, he went up to him and abused him, saying, "Shaveling monkling, you are taking my cloth." "Is this your cloth, Brahman?" "Yes, monk." "I saw no one about, and thinking it was a refuse-rag, took it with me; here it is." So saying, the Elder gave the Brahman back his cloth. Then he went to the monastery and related the incident to the monks in detail.

When the monks heard his story, they made fun of him, saying, "Brother, is the cloth you took long or short, coarse or fine?" "Brethren," replied the Elder, "never mind whether the cloth is long or short, coarse or fine; I have no attachment for it. I took it, supposing it to be a refuse-rag." When the monks heard his reply, they reported the matter to Tathāgata, saying, "Reverend Sir, this monk says what

[1] Text: N iv. 183–184.

is not true and utters falsehood." Said the Teacher, "No, monks, what this monk says is quite true; they that have rid themselves of the evil passions do not take what belongs to others." So saying, he pronounced the following Stanza, [184]

409. Whosoever here in this world takes nothing that is not given to him,
Whether it be long or short, coarse or fine, beautiful or ugly, him I call a Brahman.

XXVI. 27. SĀRIPUTTA IS MISUNDERSTOOD [1]

He that has no desires. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sāriputta.

The story goes that once upon a time Elder Sāriputta, accompanied by his retinue of five hundred monks, went to a certain monastery and entered upon residence for the season of the rains. When the people saw the Elder, they promised to provide him with all of the requisites for residence. But even after the Elder had celebrated the Terminal Festival, not all of the requisites had as yet arrived. So when he set out to go to the Teacher he said to the monks, "When the people bring the requisites for the young monks and novices, pray take them and send them on; should they not bring them, be good enough to send me word." [185] So saying, he went to the Teacher.

The monks immediately began to discuss the matter, saying, "Judging by what Elder Sāriputta said to-day, Craving still persists within him. For when he went back, he said to the monks with reference to the requisites for residence given to his own fellow residents, 'Pray send them on; otherwise be good enough to send me word.'" Just then the Teacher drew near. "Monks," said he, "what is the subject that engages your attention now as you sit here all gathered together?" "Such and such," was the reply. Said the Teacher, "No, monks, my son has no Craving. But the following thought was present to his mind, 'May there be no loss of merit to the people, and no loss of holy gain to the young monks and novices.' This is the reason why he spoke as he did." So saying, he pronounced the following Stanza,

410. He that has no desires, either in this world or in the next,
He that is free from desires and free from fetters, him I call a Brahman.

[1] Text: N iv. 184–185.

XXVI. 28. MOGGALLĀNA IS MISUNDERSTOOD [1]

He that has no longings. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Moggallāna the Great. [186]

This story is similar to the preceding, except that on this occasion the Teacher, perceiving that Elder Moggallāna the Great was free from Craving, pronounced the following Stanza,

411. He that has no longings, he that fully understands, he that entertains no doubts,
He that has plunged into the Deathless, him I call a Brahman.

XXVI. 29. RENOUNCE BOTH GOOD AND EVIL [2]

Whosoever in this world has escaped from the bonds both of good and of evil. This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to the Elder Revata. The story has already been related in detail in the Commentary on the Stanza beginning with the words, *Whether it be in the village or in the forest;* for it is there said:

Again one day the monks began a discussion, saying, "Oh, how great was the novice's gain! Oh, how great was the novice's merit! To think that one man should build five hundred habitations for five hundred monks!" Just then the Teacher drew near. "Monks," said he, "what is the subject that engages your attention now as you sit here all gathered together?" "Such and such," was the reply. Then said the Teacher, "Monks, my [187] son has neither merit nor demerit: he has renounced both." So saying, he pronounced the following Stanza,

412. Whosoever in this world has escaped from the bonds both of good and of evil,
Whosoever is free from sorrow, free from defilement, free from impurity, him I call a Brahman.

XXVI. 30. ELDER MOONLIGHT [3]

He that is spotless as the moon. This religious instruction was given by the Teacher while he was in residence at Jetavana with

[1] Text: N iv. 185–186. [2] Cf. vii. 9. Text: N iv. 186–187.
[3] With xxvi. 30 b cf. xxvi. 37. Text: N iv. 187–192.

reference to Elder Moonlight, Candābha. The story from beginning to end is as follows:

30 a. Story of the Past: A forester presents a moon-disk

In times long past, a certain merchant living at Benāres said one day to himself, "I will go to the frontier and get me some sandalwood." So taking a large supply of garments, ornaments, and the like, he went to the border with five hundred carts, and halting for the night at the gate of a village, inquired of some youthful cowherds in the forest, "Is there any in this village who is a forester?" [188] "There is." "What is his name?" "So-and-so." "What is the name of his wife, and what are the names of his children?" "So-and-so." "In what place is his house situated?" "In such-and-such a place." The merchant followed the directions given him by the cowherds, seated himself in a comfortable carriage, went to the door of the forester's house, alighted from the carriage, entered the house, and inquired for that woman, mentioning such and such a name.

The woman thought to herself, "It must be some kinsman of ours." So she came quickly and provided him with a seat. The merchant sat down there, and mentioning the name of her husband, inquired after him, saying, "Where is my friend?" "Master, he has gone to the forest." "My son So-and-so and my daughter So-and-so, where are they?" Thus did he make inquiries after all the members of the family, mentioning the name of each individual. Having so done, he presented to them all of those garments and ornaments, saying, "When my friend returns from the forest, pray give him too this garment and this ornament." The woman bestowed high honor on the merchant, and when her husband returned from the forest, said to him, "Husband, the moment this visitor arrived, he mentioned the name of each member of the family and gave this and that." The forester rendered the merchant the courtesies which were his due.

In the evening, as the merchant lay on his couch, he asked the forester, "Friend, as you have walked about the foot of the mountain, have you ever seen much of anything?" "Nothing except that [189] I have seen a good many trees with red branches." "Many trees?" "Yes, a good many." "Well then, show them to us." So the merchant accompanied the forester to the foot of the mountain, cut down a large number of red sandalwood trees, and filled therewith his five hundred carts. On the way back the merchant said to the forester, "Friend,

my home is at Benāres, in such-and-such a place; pray come to see me from time to time." Then he added, "There is no present I should so appreciate as red-branched trees; pray bring me these and these alone." "Very well," replied the forester. From time to time he went to see the merchant, carrying with him only red sandalwood. In return the merchant gave the forester a large amount of money.

Subsequently the Buddha Kassapa passed into Nibbāna, and a golden shrine was set up over his relics. Then that forester took a large supply of sandalwood and came to Benāres. His friend the merchant caused a large quantity of sandalwood to be ground to powder, and filling a dish with the powder, said to the forester, "Come, friend, while the rice is cooking, we can go to the place where the shrine is building and return." And taking the forester with him, he went to the shrine and rendered honor to the relics of the Buddha with the sandalwood powder. His friend the forester, who lived on the frontier, made a moon-disk out of sandalwood and placed it within the shrine. Such was his former deed.

30 b. Story of the Present: Brahman Moonlight

Having passed out of that state of existence, he was reborn in the World of the Gods, and after spending the single interval between Kassapa and Gotama Buddha in that state, he was reborn in the dispensation of the present Buddha in the city of Rājagaha in the household of a wealthy Brahman. From the circle of his navel proceeded forth a light like that of the moon's disk, and therefore they gave him the name Moonlight, Candābha. This, we are told, [190] was the result of his making a moon-disk and placing it within the shrine.

The Brahmans thought to themselves, "If we take him with us, we can make the whole world our prey." Accordingly they seated him in a carriage and took him about with them. And to everyone they met they said, "Whosoever shall stroke the body of this Brahman with his hand, such-and-such power and glory shall he receive." People would give a hundred pieces of money, or a thousand pieces of money, and thus receive the privilege of stroking the body of the Brahman with their hand. Traveling thus from place to place, they finally came to Sāvatthi and took lodgings between the city and the monastery.

Now at Sāvatthi five crores of Noble Disciples gave alms before breakfast; and after breakfast, bearing in their hands perfumes, garlands, garments, and medicaments, went to hear the Law. When the

Brahmans saw them, they asked them, "Where are you going?" "To the Teacher to hear the Law." "Come! What will you gain by going there? There is no supernatural power like the supernatural power possessed by our Brahman Moonlight: they that but stroke his body, receive such and such power and glory; come have a look at him." "What does the supernatural power of your Brahman amount to? It is our Teacher alone who possesses great supernatural power." And straightway they fell to arguing, but each of the two parties was unsuccessful in its efforts to convince the other. Finally the Brahmans said, "Let us go to the monastery and find out whether it is our Moonlight or your Teacher that possesses the greater supernatural power." [191] And taking him with them, they set out for the monastery.

The Teacher, even as Moonlight approached him, caused the moonlight to disappear. The result was that when Moonlight stood in the presence of the Teacher, he resembled nothing so much as a crow in a basket of charcoal. The Brahmans took him one side, and immediately the radiance reappeared, bright as ever. Again they brought him into the presence of the Teacher, and straightway the radiance disappeared, just as it had the first time. When Moonlight went for the third time into the presence of the Teacher and observed that the radiance disappeared, he thought to himself, "Without a doubt this man knows a charm by which he can make this radiance disappear." So he asked the Teacher, "Is it not a fact that you know a charm by which you can make this radiance of mine disappear?" "Yes, I know such a charm." "Well then, impart it to me." "It cannot be imparted to one who has not retired from the world."

Thereupon Moonlight said to his fellow Brahmans, "As soon as I learn this charm, I shall be the foremost man in all the Land of the Rose-apple. You remain right here and I will retire from the world and in but a few days learn this charm." So he asked the Teacher to admit him to the Order, retired from the world, and subsequently was admitted to full membership in the Order. The Teacher taught him the Formula of Meditation which consists of the Thirty-two Constituent Parts of the Body. "What is this?" asked Candābha. "This is something which you must repeat as a preliminary to acquiring this charm," replied the Teacher.

From time to time the Brahmans came to him and asked, "Have you learned the charm yet?" "Not yet, but I am learning it." In but a few days he attained Arahatship. When the Brahmans came and asked him again, he made answer, "Depart ye! now have I reached

the state of one who will never return." The monks reported the matter to the Tathāgata, saying, "Reverend Sir, this Brahman says what is not true, utters falsehood." Said the Teacher, "Monks, worldly joy has been extinguished for my son; he speaks the truth." So saying, he pronounced the following Stanza, [192]

413. He that is spotless as the moon, pure, serene, and clear,
He in whom the essence of joy is extinct, such a man I call a Brahman.

XXVI. 31. SEVEN YEARS IN THE WOMB [1]

Whoever has passed over this quagmire. This religious instruction was given by the Teacher while he was in residence at Kuṇḍadhānavana near Kuṇḍakoḷi with reference to the Elder Sīvali.

For once upon a time Suppavāsā, a daughter of the Koliya clan, carried a child in her womb for seven years. And for seven days, since the child lay awry, she was stricken with distressing, acute, and bitter pains, and said to herself, "Supremely Enlightened, truly, is that Exalted One who preaches a Religion to the putting away of suffering such as this. [193] Walking in Righteousness, truly, is the Order of Disciples of that Exalted One, which walks in righteousness to the putting away of suffering such as this. Blessed, truly, is

[1] Parallels: *Udāna*, ii. 8: 15–18; *Jātaka*, 100: i. 407–408; *Thera-Gāthā Commentary*, lx; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Suppavāsā*. The *Udāna* version is more detailed than the *Jātaka* version, and the *Jātaka* version more detailed than the *Dhammapada Commentary* version. *Dh. cm.* iv. 192^{15}–193^{5} is almost word for word the same as *Udāna*, 15^{8-15}, agreeing with the *Udāna* rather than with the *Jātaka*. According to the *Udāna* and the *Jātaka*, a lay supporter of Moggallāna postpones his entertainment of the Buddha at the latter's request, to enable him to accept Suppavāsā's invitation. The *Dhammapada Commentary* omits this. On the other hand, the *Udāna* has nothing to say about Sīvali's retirement from the world, which the *Jātaka* gives at length, and the *Dhammapada Commentary* very briefly. The author of the *Dhammapada Commentary* has evidently used both the *Udāna* and the *Jātaka* as his authorities. With the account of the Buddha's easing of Suppavāsā's birth-pains by a benediction, cf. the account in Story xiii. 6 (*Majjhima*, 86) of Aṅgulimālā's easing of a woman's birth-pains by an Act of Truth. For Suppavāsā's entertainment of the Buddha, see *Aṅguttara*, ii. 62–63. For the story of Sīvali as recipient of offerings, see *Dhammapada Commentary*, vii. 9 b; *Thera-Gāthā Commentary*, lx; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Sīvali*. For the story of Sīvali's past deeds, see *Dhammapada Commentary*, vii. 9 c; *Jātaka* 100: i. 409; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Sīvali*. The account in *Thera-Gāthā Commentary*, lx, of Sīvali's birth, retirement from the world, and reception of offerings, is evidently derived from at least three different sources; namely, *Jātaka Book, Dhammapada Commentary*, and *Aṅguttara Commentary*. Text: N iv. 192–194.

Nibbāna, where suffering such as this exists no more." With these three reflections did she endure that pain. And she sent her husband to the Teacher to greet him in her name. When her husband greeted the Teacher and conveyed her message, the Teacher said, "May Suppavāsā, the young woman of the Koliya clan, be healthy; in health and happiness may she bring forth a healthy son."

The moment the Teacher uttered these words, Suppavāsā brought forth a healthy son in health and happiness. Forthwith she invited the Congregation of Monks presided over by the Buddha to be her guests and for seven days gave bountiful offerings. From the day of his birth her son took a water-pot provided with a strainer and strained water for the Congregation of Monks. After a time he retired from the world, became a monk, and attained Arahatship. One day the monks began a discussion in the Hall of Truth: "Only think, brethren! So illustrious a monk as this, possessing the faculties requsite for the attainment of Arahatship, endured suffering all that time in the womb of his mother! How great indeed was the suffering this monk passed through!" The Teacher drew near and asked, "Monks, what is the subject that engages your conversation now, as you sit here all gathered together?" When they told him, he said, "Monks, it is even so. My son has obtained release from all this suffering, and now, having realized Nibbāna, abides in the bliss thereof." So saying, he pronounced the following Stanza, [194]

414. Whoever has crossed this quagmire, difficult to cross, rebirth, delusion;
Whoever has crossed and gained the other side;
Whoever is devoted to meditation, free from lust, free from doubt,
Free from Craving, tranquil, such a man I call a Brahman.

XXVI. 32. A COURTEZAN TEMPTS THE MONK OCEAN-OF-BEAUTY[1]

Whoever in this world. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Ocean-of-Beauty, Sundarasamudda.

[1] The introductory part of this story (text: iv. 194[18]–196[25]) is a very free version of the Introduction to *Jātaka* 14: i. 156–157. The account of the temptation of the monk (text: iv. 196[25]–197[12]) is almost word for word the same as *Jātaka*, v. 433[28]–434[8]. This story affords an unusually striking example of the literary methods of the author. The words "Khalu samma Puṇṇamukha," appropriate enough at *Jātaka*, v. 433[28], are absurdly out of place at *Dh. cm.*, iv. 196[26]. From this story is derived *Thera-Gāthā Commentary*, ccxxiv. Text: N iv. 194–199.

At Sāvatthi, we are told, in a great household possessing forty crores of treasure, was reborn a certain youth of station named Ocean-of-Beauty, Sundarasamudda Kumāra. [195] One day after breakfast, seeing a great company of people with perfumes and garlands in their hands, going to Jetavana to hear the Law, he asked, "Where are you going?" "To the Teacher to hear the Law," they replied. "I will go too," said he, and accompanying them, sat down in the outer circle of the congregation. The Teacher, knowing the thoughts of his heart, preached the Law in orderly sequence. Thought Ocean-of-Beauty, "It is impossible to live the life of a householder and at the same time live the Life of Holiness, whereof a polished shell is the image and likeness."

The Teacher's discourse made him eager to retire from the world. Therefore, as the congregation departed, he asked the Teacher to admit him to the Order. Said the Teacher, "The Tathāgatas admit no one to the Order who has not first obtained permission of his mother and father." So Ocean-of-Beauty went home, and like the youth Raṭṭhapāla and others, by dint of great effort, prevailed upon his mother and father to give him permission to enter the Order. Having obtained their permission, he retired from the world and was admitted to the Order by the Teacher. Subsequently he made his full profession as a member of the Order. Then he thought to himself, "What is the use of my living here?" So departing from Jetavana, he went to Rājagaha and spent his time going his rounds for alms.

Now one day there was a festival at Sāvatthi, and on that day Ocean-of-Beauty's mother and father saw their son's playfellows diverting themselves amid great splendor and magnificence. Thereupon they began to weep and lament, saying, "This is past our son's getting now." At that moment a certain courtezan came to the house, and seeing his mother as she sat weeping, asked her, "Mother, why do you weep?" "I keep thinking of my son; that is why I weep." "But, mother, where is he?" "Among the monks, retired from the world." "Would it not be proper to make him return to the world?" "Yes, indeed; but he doesn't wish to do that. He has left Sāvatthi and gone to Rājagaha." "Suppose I were to succeed in making him return to the world; what would you do for me?" [196] "We would make you the mistress of all the wealth of this household." "Very well, give me my expenses." And taking the amount of her expenses, she surrounded herself with a large retinue and went to Rājagaha.

Taking note of the street in which the Elder was accustomed to

make his round for alms, she obtained a house in this street and took up her abode therein. And early in the morning she prepared choice food, and when the Elder entered the street to make his round for alms, she gave him alms. After a few days had passed, she said to him, "Reverend Sir, sit down right here and eat your meal." So saying, she offered to take his bowl, and the Elder yielded his bowl willingly. Then she served him with choice food, and having so done, said to him, "Reverend Sir, right here is the most delightful spot to which you could come on your round for alms." For a few days she enticed him to sit on the veranda, and there provided him with choice food.

Next she won the favor of some small boys by treating them with cakes, and said to them, "See here, boys; when the Elder comes to the house, you come too. And when you come, kick up the dust. And even if I tell you to stop, pay no attention to what I say." So on the following day, while the Elder was eating his meal, the boys came to the house and kicked up the dust. And when the mistress of the house told them to stop, they paid no attention to what she said. On the next day she said to the Elder, "Reverend Sir, these boys keep coming here and kicking up the dust, and even when I tell them to stop, pay no attention to what I say; sit inside of the house." For a few days she seated him inside of the house and there provided him with choice food. Then she treated the boys again and said to them, "Boys, while the Elder is eating his meal, make a loud noise. And even if I tell you to stop, pay no attention to what I say." The boys did as they were told.

On the following day she said to the Elder, "Reverend Sir, the noise in this place is unbearable. In spite of all I do to stop them, these boys pay no attention to what I say; sit on the upper floor of the mansion." The Elder gave his consent. She then climbed to the top of the mansion, making the Elder precede her, and closing the doors after her. Now the Elder had taken upon himself the strict obligation to receive alms only by making an unbroken round from door to door. But in spite of this fact, so firmly bound was he by the bonds of the craving of taste that he complied with her suggestion and climbed to the topmost floor of the seven-storied mansion. The woman provided the Elder with a seat.

In forty ways, friend Puṇṇamukha, does a woman accost a man:[1]

[197] She yawns, she bows down, she makes amorous gestures, she pretends to be abashed, she rubs the nails of one hand or foot with the nails of the other hand or foot, she places one foot on the other foot, she scratches on the ground with a stick. She causes her boy to leap up, she causes her boy to leap down, she dallies with her boy and makes him dally with her, she kisses him and makes him kiss her, she eats food and makes him eat food, she gives and begs for gifts, she imitates whatever he does. She talks in a loud tone, she talks in a low tone; she talks as in public, she talks as in private. While dancing, singing, playing musical instruments, weeping, making amorous gestures, adorning herself, she laughs and looks. She sways her hips, she jiggles her waist-gear, uncovers her thigh, covers her thigh, displays her breast, displays her arm-pit, and displays her navel. She buries the pupils of her eyes, lifts her eyebrows, scratches her lips, and dangles her tongue. She takes off her loin-cloth, puts on her loin-cloth, takes off her turban, and puts on her turban.

Thus did that woman employ all the devices of a woman, all the graces of a woman. And standing before the Elder, she recited the following Stanza,

> Dyed in lac and clad in slippers are the feet of a harlot.
> You are young and you are mine; I am young and I am yours.
> We will both retire from the world later on, and lean on a staff.

Thought the Elder, "Alas, I have committed a grievous sin! I did not consider what I was doing." And he was deeply moved. At that moment the Teacher, although seated within the Jetavana, forty-five leagues distant, [198] saw the whole affair and smiled. Elder Ānanda asked him, "Reverend Sir, what is the cause, what is the occasion of your smiling?" "Ānanda, in the city of Rājagaha, on the topmost floor of a seven-storied palace, there is a battle on between the monk Ocean-of-Beauty and a harlot." "Who is going to win, Reverend Sir, and who is going to lose?" The Teacher replied, "Ānanda, Ocean-of-Beauty is going to win, and the harlot is going to lose." Having thus proclaimed that the Elder would win the victory, the Teacher, remaining seated where he was, sent forth a luminous image of himself and said, "Monk, renounce both lusts and free yourself from desire." So saying, he pronounced the following Stanza,

[1] This paragraph is taken bodily from *Jātaka*, v. 433^{28}–434^{8}. See p. 308, note.

415. Whoever in this world renounces lusts, whoever abandons the house-life and retires from the world,
Whoever has extinguished the essence of lust, such a man I call a Brahman.

Native gloss. — The individual here in this world who, having abandoned both lusts, retires from the world, the individual in whom lust is extinct and existence is extinct, him I call a Brahman.

At the end of the lesson the Elder attained Arahatship, rose into the air by magical power, passing through the circular peak of the house; and returning once more to Sāvatthi, praised the body of the Teacher and saluted the Teacher.

The monks discussed the incident in the Hall of Truth, saying, "Brethren, all because of tastes perceptible by the tongue the Elder Ocean-of-Beauty was wellnigh lost, but the Teacher became his salvation." The Teacher, hearing their words, said, "Monks, this is not the first time I have become the salvation of this monk, bound by the bonds of the craving of taste; the same thing happened in a previous state of existence also." In compliance with a request of the monks that he make the matter clear, the Teacher told them a [199]

Story of the Past: The antelope and the bait of honey Vātamiga Jātaka.[1]

[Sañjaya, gardener of the king of Benāres, entices a wild antelope into the king's pleasaunce by baiting the grass with honey. Having gained the animal's confidence, he continues the use of honey as a bait, entices the antelope into the king's house, and captures him.]

There is nothing worse, men say, than the allurements of taste, whether it be at home or among one's friends.
Through the allurements of taste Sañjaya enticed the antelope into the house and captured him.

Having related in detail this Vātamiga Jātaka, found in the First Book, the Teacher identified the persons of the Jātaka as follows, "At that time Ocean-of-Beauty was the antelope; the king's minister who by reciting this Stanza obtained the release of the antelope, was I myself."

[1] *Jātaka* 14: i. 157–158.

XXVI. 33. JOTIKA AND JAṬILA [1]

Whoever in this world has abandoned Craving. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Jaṭila. From the beginning to end the story runs as follows:

33 a. Story of the Past: Jotika in his previous existence as Aparājita

In times long past two brothers who were householders of Benāres caused a large field to be planted with sugar-cane. Now one day the younger brother went to the field of sugar-cane, thinking to himself, "I will give one sugar-cane to my older brother, and I will take one for myself." So he cut down two stalks of sugar-cane, bound the stalks at the point where he had cut them, that the sap might not run out, and took them with him. (It seems that at that time mills for extracting the sap from sugar-canes were not in use. Instead, it was the practice to cut the stalks at the top and bottom and to hold them upright, whereupon the sap would run out of its own accord like water from a water-pot.)

No sooner had the younger brother taken the stalks of sugar-cane from the field [200] and returned home, than a Private Buddha in Gandhamādana, arising from a state of trance and considering within himself, "On whom shall I bestow my favor to-day?" perceived that the younger brother had penetrated the Net of his Knowledge. And knowing of himself that the younger brother possessed the means to do him an act of kindness, the Private Buddha took bowl and robe, and proceeding thither by magical power, stood before him. When the younger brother saw the Private Buddha, his heart was filled with joy. Spreading his outer cloak in an elevated place, he asked the Private Buddha to be seated, saying to him, "Reverend Sir, pray be seated here." Then he said to him, "Pray hold out your bowl;" and untying the stalk of sugar-cane, held it over his bowl. The sap ran out and filled his bowl.

When the Private Buddha had drunk this sap, the younger brother thought to himself, "It is my very good fortune that my noble master has drunk this sap. If my older brother demands of me the price of his

[1] Text: N iv. 199–221.

stalk of sugar-cane, I will give him the price thereof; if he demands the merit acquired by the gift thereof, I will make over the merit to him." Accordingly he said to the Private Buddha, "Reverend Sir, pray hold out your bowl to me;" and untying the second stalk of sugar-cane, gave him the sap. We are told that it never occurred to the younger brother to think, "My brother will fetch another stalk of sugar-cane from the field and eat it."

Now since the Private Buddha had drunk the sap of the first sugar-cane, he desired to share the sap of the second with the other Private Buddhas, and with this desire in his heart resumed his seat. The younger brother, understanding his purpose, saluted him with the Five Rests and made the following Earnest Wish, "Reverend Sir, as the result of my gift to you of this choice sap, may I win glory in the Worlds of the Gods and the world of men, and may I finally attain the state you have attained." The Private Buddha replied, "So be it," and returned thanks by pronouncing the two Stanzas beginning with the words, "May all you've wished and prayed for turn out well." And having formed the resolution that the younger brother should one day comprehend the Law, [201] he proceeded through the air to Gandhamādana and distributed that sap among five hundred Private Buddhas.

When the younger brother had seen this miracle, he went back to his older brother. "Where did you go?" inquired the older brother. The younger brother replied, "I went to look at the field of sugar-cane." "Why should a man like you go to a field of sugar-cane? You should have brought back with you one or two stalks of sugar-cane." "Yes, brother, I brought back with me two stalks of sugar-cane. But I saw a certain Private Buddha, and gave him the sap of my own sugar-cane. Then I thought to myself, 'I will give my older brother either the price of his sugar-cane or the merit thereof.' With this thought in mind I gave the Private Buddha the sap from your sugar-cane also. Now which of the two will you take, the price of the sugar-cane, or the merit thereof?" "But what did the Private Buddha do?" "He drank the sap from my sugar-cane; and then, taking with him the sap from your sugar-cane, proceeded through the air to Gandhamādana and distributed that sap among five hundred Private Buddhas." As the younger brother related his story, the body of the older brother became completely suffused with joy. And forthwith the older brother made the following Earnest Wish, "As the result of this gift may I attain the Truth attained by this Private Buddha." Thus the younger

brother prayed for three Attainments, but the older brother in one sentence prayed for Arahatship. This was their former deed.

When the two brothers had lived out the term of life allotted to them, they passed out of that state of existence and were reborn in the World of the Gods, where they spent the period of an interval between two Buddhas. While they yet remained in the World of the Gods, the Supreme Buddha Vipassī appeared in the world. Passing from the World of the Gods, they obtained rebirth in the city of Bandhumatī in a certain family of station as older and younger brothers respectively. The parents named the older brother Sena and the younger brother [202] Aparājita.

When they reached manhood, they married and founded families and lived the lives of householders. One day the householder Sena heard the herald of the Law proclaim throughout the city of Bandhumatī, "The Jewel of the Buddha has appeared in the world, the Jewel of the Law has appeared in the world, the Jewel of the Order has appeared in the world. Give alms and do works of merit. Take upon yourselves the obligations of fast-day on this, the eighth day; on this, the fourteenth day; on this, the fifteenth day. Hear the Law." Likewise the householder Sena beheld the multitude going before breakfast to give alms and after breakfast to hear the Law. "Where are you going?" he asked. "To hear the Teacher preach the Law," they replied. "I will go too," said the householder Sena, and accompanying them, sat down in the outer circle of the congregation. The Teacher, knowing the thoughts of his heart, preached the Law in orderly sequence. When the householder Sena had heard the Teacher preach the Law, he yearned to retire from the world and become a monk. Accordingly he requested the Teacher to admit him to the Order.

The Teacher asked him, "But, layman, have you no kinsmen of whom you should ask leave?" "Yes, Reverend Sir, I have." "Well then, ask leave of them, and return when you have so done." So the householder Sena went to his younger brother and said to him, "Whatever property is in this house, all this shall belong to you." "But what about you, master?" "I intend to retire from the world and become a monk under the Teacher." "Master, what say you? When my mother died, I gained in you as it were a mother; when my father died, I gained in you as it were a father. This household possesses great wealth. One can live the life of a householder and still perform works of merit; do not do this." "I have heard the Teacher

preach the Law, and I cannot fulfill the Law amid the cares of the household life. I am determined to do naught other than retire from the world and become a monk; therefore turn back." With these words he bade his brother turn back. Having so done, he retired from the world and became a monk under the Teacher. Subsequently he was admitted a full member of the Order, and in no long time attained Arahatship.

The younger brother thought to himself, "I will render the usual offerings in honor of my brother's retirement from the world." So for seven days he gave alms to the Congregation of Monks presided over by the Buddha, and when he had so done, [203] saluted his brother and said, "Reverend Sir, you have found for yourself escape from existence; but I am bound by the five pleasures of sense, and cannot go forth from the world and become a monk. Tell me therefore of some great work of merit which I can perform and still remain a householder." The Elder replied, "Well said, well said, wise man! Build a Perfumed Chamber for the Teacher." "Very well," said the younger brother, accepting the suggestion.

So the younger brother caused logs of all kinds to be procured, and had them trimmed and fashioned to form the pillars and other parts of the building. He caused one block of wood to be inlaid with gold, another with silver, another with gems; and proceeding in this manner, he erected a Perfumed Chamber composed entirely of blocks of wood inlaid with the seven precious minerals. Having so done, he caused the wooden framework to be covered with roof-tiles inlaid with the seven precious minerals.

Now while the Perfumed Chamber was building, Aparājita, himself a nephew and namesake of the younger brother, came and said, "I also should like to do something; let me also have a share in the merit, uncle." His uncle replied, "My dear nephew, I cannot grant your request; I intend to do something the merit of which cannot be shared with others." Although the nephew repeated his request many times, he was unable to obtain a share of the merit. Deciding that an elephant-stable was needed in front of the Perfumed Chamber, he caused an elephant-stable to be erected, composed entirely of the seven precious minerals. He it was who was reborn in the present dispensation as Treasurer Ram, Meṇḍaka.[1]

Now there were three great windows in the Perfumed Chamber,

[1] For the story of Treasurer Ram, see xviii. 10.

made entirely of the seven precious minerals. Below and facing these windows, the householder Aparājita caused three lotus-tanks to be built with a finish of stucco. When they were completed, he had them filled with the four kinds of perfumed water, and all about the tanks he caused flowers of the five colors to be planted. On the bell-shaped pinnacle of the Perfumed Chamber was a bowl of ruddy gold for the besprinkling of the body of the Tathāgata when he was seated within, — with particles of pollen wafted by the motion of the wind. The peak was of coral, and below it were tiles studded with precious stones, so that it shone like a dancing peacock. Such of the seven precious minerals as could be pulverized, the householder caused to be pulverized, and with these he filled the chamber within; all the rest [204] he scattered about knee-deep on the ground without and about the Perfumed Chamber.

When the householder Aparājita had thus completed the Perfumed Chamber, he approached his brother the Elder and said to him, "Reverend Sir, the Perfumed Chamber is completed; I desire the Teacher to make use of it, for, as we know, abundant merit results from the use of it." The Elder approached the Teacher and said, "Reverend Sir, this householder informs me that he has had a Perfumed Chamber built and now desires you to make use of it." Thereupon the Teacher arose from his seat, and going to the Perfumed Chamber, stopped at the gate and surveyed the mass of precious stones strewn all about the chamber. Then said the householder to him, "Enter, Reverend Sir." The Teacher remained standing where he was until the householder had thrice addressed him; whereupon he looked at his brother the Elder.

The Elder, knowing by the manner of his look what he meant, said to his younger brother, "Come, my dear brother, say to the Teacher, 'The Exalted One shall be my sole protection; dwell in peace.'" The householder Aparājita, hearing these words of his older brother, saluted the Teacher with the Five Rests and said to him, "Reverend Sir, even as men, after spending the night under a tree, depart without any worry about the tree; even as men, after crossing a river, leave their raft behind and do not worry about it, even so do you dwell in this house free from worry on the score of the jewels."

But why did the Teacher hesitate at the gate? We are told that this thought came to his mind, "Many persons come to visit the Buddhas both before breakfast and after breakfast. If they attempt

to carry the jewels away with them, we cannot stop them. But the householder may think, 'Although his own retainers are carrying away all these jewels scattered about his chamber, he is making no effort to stop them,' and may conceive hatred towards me and may go to Hell for it." For this reason, we are told, the Teacher hesitated at the gate. [205] But when the householder said, "Reverend Sir, the Exalted One shall be my sole protection; pray enter," he immediately entered.

The householder posted guards on all sides and gave orders to his men, "Sirs, you must stop all that attempt to carry away jewels in the folds of their garments or in baskets or in sacks, but do not stop those who go away with their hands full." And he caused the following proclamation to be made within the city, "I have scattered the seven kinds of precious minerals in the apartment of the Perfumed Chamber. When those who come to hear the Law depart, the poor may fill both of their hands with jewels and carry them away, and even those who are in good circumstances may take a single handful." This, we are told, was the thought in his mind, "Those that possess faith will come solely for the purpose of hearing the Law; but those that do not possess faith will be attracted here by their desire for wealth and through hearing the Law will obtain release from suffering." Therefore he made this proclamation for the purpose of benefiting the people.

The people took the jewels away with them in accordance with the orders given by the householder. Once and twice and thrice the householder poured out jewels until they lay knee-deep on the ground. Now at the feet of the Teacher he placed a precious stone of priceless value, as large as a nugget of tin. This, we are told, was the thought in his mind, "Those who behold the radiance which proceeds from the golden-hued body of the Teacher will find no satisfaction in looking at the radiance from a precious stone." Therefore it was that he did this. And those who looked at the Teacher found no satisfaction in looking at the jewel.

Now one day a certain Brahman, a holder of false views, thought to himself, "They say that a precious stone of great value has been laid at the feet of the Teacher; I will carry it away with me." So he went to the monastery, and mingling with the crowd, entered for the purpose of saluting the Teacher. The householder, [206] concluding solely from the way in which the Brahman entered that he was seeking to get possession of the jewel, thought to himself, "I hope he will not take it!" The Brahman stretched out his arms at the

Teacher's feet as if to salute him, took the jewel, put it in a fold of his garment, and went out.

The householder could not retain his composure toward the Brahman. At the conclusion of the sermon he approached the Teacher and said to him, "Reverend Sir, thrice have I strewn the ground about the Perfumed Chamber knee-deep with the seven kinds of precious minerals, nor have I entertained unfriendly feelings towards any that have taken jewels away with them; nay, my heart has filled with joy the more. But to-day I thought to myself, 'I hope this Brahman will not take this jewel when he approaches!' When he took the jewel and carried it away with him, I was unable to retain my composure towards him."

The Teacher listened to his words and replied, "Lay disciple, are you not able to prevent others from taking what belongs to you?" And he taught him a way. The householder, employing the method taught him by the Teacher, saluted the Teacher and made the following Earnest Wish, "From this day forth, may it not be possible for kings or thieves, no matter how numerous, to defraud me of my property, though it be no more than a single thread. May my property never be burned by fire, and may it never be swept away by water." The Teacher said, "So be it," and pronounced the words of thanksgiving.

When the householder celebrated the opening of the Perfumed Chamber, he entertained sixty-eight hundred thousand monks within the monastery for nine months and presented them with abundant offerings. In conclusion he presented each monk with a set of three robes, the cloths for the robes of a novice of the Order being worth a thousand pieces of money. Having thus performed works of merit during the term of life allotted to him, he passed out of this state of existence and was reborn in the World of the Gods. After passing through the round of birth and rebirth in the Worlds of the Gods and the world of men during all this time, [207] he obtained a new conception in the dispensation of the present Buddha at Rājagaha in the family of a certain treasurer. For the space of nine and a half lunar months he abode in the womb of his mother.

33 b. Story of the Present: Treasurer Jotika

Now on the day of his birth, all the weapons in the whole city flashed fire, and all the jewels worn by the inhabitants on their persons

flashed light as though they were on fire, so that the city was one blaze of light. When the treasurer, very early in the morning, went to wait upon the king, the king asked him, "To-day all the weapons have flashed fire and the whole city is one mass of light; do you know of any reason for this?" "Yes, your majesty, I know the reason for it." "What is it, treasurer?" "A slave of yours was born to-day in my house. This miracle has taken place solely by the power of his merit." "Will he perhaps turn out to be a robber?" "No such thing, your majesty; the being that was born to-day possesses a vast store of merit as the fruit of an Earnest Wish." "In this case he ought to be brought up properly; let this be spent to buy milk for him." So saying, the king agreed to provide a thousand pieces of money daily to buy milk for the boy. When the day came for him to be given a name, they gave him the name Jotika, inasmuch as the whole city had been one blaze of light (*pajjota*) on the day of his birth.

Now when he had reached the proper age for marriage and a plot of ground was being cleared for the purpose of erecting a house for him, the Abode of Sakka showed signs of heat. Sakka considered within himself, "What can this mean?" and straightway became aware of the following, "They are preparing the site for the house of Jotika." Sakka thought to himself, "This youth will never live in a house built by these men; it is my duty to go to him." So in the guise of a carpenter he went to the site of the house and asked the men, "What are you doing?" "We are preparing the site for the house of Jotika." "Begone; he will not live in any house that you can build."

So saying, [208] Sakka but looked upon a plot of ground sixteen karīsas in extent. Instantly that plot of ground became as smooth and even as a kasiṇa-disk. Again the second time he looked, thinking as he looked, "May the earth be rent asunder in this place and may there arise here a splendid palace seven stories high, made entirely of the seven precious minerals." Instantly just such a palace arose. Again the third time he looked, thinking as he looked, "May seven walls arise and encircle this palace." Instantly just such walls arose. Again he looked, thinking as he looked, "May wishing-trees spring up in a circle about these walls." Instantly just such wishing-trees sprang up. Once more he looked, thinking as he looked, "May four urns of treasure arise at the four corners of the palace." Instantly four urns of treasure arose at and beneath the four corners of the palace.

Now of these four urns of treasure, one was a league in measure,

one three-quarters of a league, one half a league, and one a quarter of a league. In the case of the urns of treasure which came into existence at the birth of the Future Buddha, the diameter of the brim was the same for all, and the diameter of the base was equal to that of the circumference of the earth. The diameter of the urns of treasure which came into existence for Jotika is not stated. When these four urns came into existence, they were all filled with treasure, even as the nut of a palmyra-tree is found filled with meat when the top is cut off. Moreover there came into existence at the four corners of the palace four stalks of sugar-cane of solid gold, each as stout as the trunk of a young palmyra-tree. Their leaves were formed of precious stones and their stalks were of gold. We are told that these stalks of sugar-cane came into existence to show the work of merit wrought by Jotika in a previous state of existence.

Seven Yakkhas stood guard over the seven gates. Over the first gate, the Yakkha Yamakoḷī stood guard with his own retinue of a thousand Yakkhas; [209] over the second gate, the Yakkha Uppala stood guard with his own retinue of two thousand Yakkhas; over the third gate, the Yakkha Vajira with three thousand; over the fourth gate, the Yakkha Vajirabāhu with four thousand; over the fifth gate, the Yakkha Kasakanda with five thousand; over the sixth gate, the Yakkha Kaṭattha with six thousand; over the seventh gate, the Yakkha Disāpāmukha stood guard with his retinue of seven thousand Yakkhas. Thus the palace was guarded both within and without by a strong guard. When King Bimbisāra heard that Jotika had become the possessor of a palace seven stories high, made of the seven precious minerals, with seven encircling walls and seven gates and four urns of treasure, he sent him a treasurer's parasol. Thereafter he was known as Treasurer Jotika.

Now a certain woman who had wrought works of merit in company with Treasurer Jotika, was reborn in Uttarakuru; and divinities brought her thence and lodged her in an apartment of royal splendor in Jotika's palace. When she came, she brought with her a single pint-pot of rice and three burning-glasses; and during the lifetime of Jotika and his family this one pint-pot of rice sufficed to provide them with food. Indeed we are told that if they wished to fill even a hundred carts with rice, this pint-pot of rice remained always undiminished. Whenever they desired to prepare a meal, they would place the rice in the boiler and set the boiler over these crystals; the crystals would immediately blaze up, and as soon as

the rice was cooked, the crystals would go out; by this sign they knew that the rice was cooked. Whenever they desired to prepare sauces and curries and the like, they would follow the same method. Thus all of their food was cooked with these burning-glasses. And they lived by the light of the precious stones, [210] and knew not the light of fire or lamp.

The report spread all over the Land of the Rose-apple that Treasurer Jotika was possessed of splendor and wealth; and multitudes of people harnessed wagons and other conveyances and drew near to see. Treasurer Jotika caused porridge to be prepared from the rice brought from Uttarakuru, and provided all of his visitors with plenty to eat. And he issued the following order, "Let them take garments from the wishing-trees and jewels from the wishing-trees." And causing the quarter-league urns of treasure to be opened, he issued the following order, "Let them take so much treasure as they need to support life."

Now although all the inhabitants of the Land of the Rose-apple carried much treasure away with them, after they had gone the treasure contained in the urn had not been lowered a finger's breadth. We are told that this was the result of Jotika's sanding the apartment of the Perfumed Chamber with scattered jewels. So numerous were the multitudes that flocked to Jotika's palace, departing with garments and jewels and money, as much as they desired, that so long as they flocked thither, even King Bimbisāra, who greatly desired to see the palace, had no opportunity.

Later on, because the majority of the people had departed with as much as they wished, the numbers diminished. Then King Bimbisāra said to Jotika's father, "I should like to see your son's palace." "Very well, your majesty," replied Jotika's father. So he went to his son and said, "Son, the king would like to see your palace." Jotika replied, "Very well, father; let him come." So the king went there with a large retinue. Now there stood at the first gate a female slave, whose duty was to sweep and remove the refuse; and when she saw the king approach, she gave him her hand. But the king, taking the woman for a wife of the treasurer, refrained out of modesty from placing his hand on her arm. Likewise at each of the remaining gates [211] stood slave-women who offered the king their hands; but the king, believing them to be wives of the treasurer, refrained from placing his hand on their arms.

Jotika came forth, and advancing to meet the king, saluted him,

and taking his place behind the king, said to him, "Go forward, your majesty." But to the king the jeweled ground appeared to be an abyss of jewels as deep as the height of a hundred men. He thought, "This man has dug a pit to trap me," and did not dare to plant his foot down. So Jotika went ahead of him, saying, "Your majesty, there is no pit here; walk behind me." Then the king, walking in Jotika's footsteps, trod firmly on the ground, and walked round and round the palace, gazing at it from the lowest story to the highest.

Now at that time Ajātasattu Kumāra also accompanied his father about the palace, holding his father's finger, and as he walked round and round the palace, he thought to himself, "What an utter simpleton my father is! This Jotika, although he is a mere householder, dwells in a palace made entirely of the seven precious minerals. But my father, although he is a king, dwells in a house of wood. I will straightway become king. But not for a moment after I have become king will I permit this householder to dwell in this palace."

When the king reached the topmost story of the palace, it was already time for breakfast. Accordingly the king addressed the treasurer, saying, "Great treasurer, let us eat our breakfast right here." The treasurer replied, "Yes, your majesty, that is my plan; the food is all prepared for your majesty." So the king bathed in sixteen pitcherfuls of perfumed water; and having so done, seated himself on the couch prepared expressly for Jotika, under the treasurer's jeweled pavilion.

Thereupon servants offered him water with which to wash his hands, and heaping moist rice-porridge in a golden dish worth a hundred thousand pieces of money, set it before him. The king, taking it for food, began to eat. The treasurer, however, said to him, "Your majesty, this is not food; [212] this is moist rice-porridge." Then the servants heaped food in another golden dish and put it in the first dish. In this way, we are told, this latter food made delicious eating the moment it was served. The king began to eat the savory food, but did not know when he had had enough.

Thereupon the treasurer saluted the king and extending his clasped hands in an attitude of reverent supplication, said, "That is enough, your majesty; pray let that suffice; if you eat any more, it will be impossible for you to digest it." Said the king to the treasurer, "Householder, why do you cast reproach on your own food?" The treasurer replied, "Your majesty, I do not mean to reproach you. For I am giving all of your soldiers also the very same porridge and the very

same curry I am giving you. Nevertheless, I fear for your majesty." "Why?" "In case your majesty should become inactive, people would say, 'The king ate food yesterday in the treasurer's house; the treasurer must have done something to it.' I fear such talk, your majesty." "Very well," said the king, "remove the food and bring water." When the king had finished his meal, all the king's retinue partook of the same kind of food.

As the king sat engaged in pleasant conversation with the treasurer, he said to him, "Treasurer, have you no wife living in this house?" "Yes, your majesty, I have." "Where is she?" "Reclining in the royal apartment; she does not know that your majesty has arrived." (Although the king arrived early in the morning with his retinue, yet the treasurer's wife did not so much as know that he had arrived.) Thereupon the treasurer thought, "The king evidently desires to see my wife." So he went to her apartment and said, "The king has arrived; is it not your duty to see the king?" [213]

His wife, without stirring from where she lay, replied merely, "Husband, who is this person you call 'king'?" "The king, our sovereign." Thereupon his wife, to show her displeasure, said, "The deeds of merit we have done must partake of the nature of sins if we have a sovereign over us. It must be that we wrought works of merit without faith, and attained this glory, to be reborn subjects of another. Without doubt we must have given alms without faith, and this is the fruit of it." Having thus shown her displeasure, she said, "Husband, what shall I do now?" "Take this palmyra fan and go fan the king." So she took the palmyra fan and went and fanned the king.

As she was fanning the king, the scent of the perfume with which the king's robe was perfumed irritated her eyes, and forthwith a flood of tears streamed from her eyes. When the king observed this, he said to the treasurer, "Great treasurer, womankind possesses but little intelligence. Doubtless your wife thinks, 'The king may rob my husband of his wealth,' and is weeping for fear. Quiet her fears. I have no desire for your wealth." The treasurer made answer to the king, "Your majesty, my wife is not weeping." "What is the matter, then?" "The scent of the perfume with which your robe is perfumed is so strong that it brings tears to her eyes. Indeed my wife has never seen the light of a lamp or the light of a fire; she eats and sits and reclines solely by the light of jewels. Your majesty, however, must have sat by the light of a lamp." "Yes, treasurer." "Well then, your majesty, from to-day henceforth, sit by the light of a jewel." So saying, the

treasurer presented the king with a precious stone of priceless value, as large as a nugget of tin. The king surveyed the treasurer's house, remarked to himself, "Great indeed is Jotika's wealth," and departed.

33 c. Story of the Present: Elder Jaṭila

Now is to be related the Rise and Career of Jaṭila. [214]

For once upon a time there lived at Benāres a treasurer's daughter of surpassing beauty. When she was about fifteen or sixteen years old, her parents lodged her on the topmost floor of a seven-storied palace in an apartment of royal splendor, providing a single female slave to guard her. One day, as the maiden was looking out of her open window, a certain Vijjādhara came flying through the air, and fell in love with her at first sight. And straightway entering her apartment by the window, he had intercourse with her. Following intercourse with him, in no long time she conceived a child in her womb. When the slave-woman saw her condition, she said to her, "My lady, what does this mean?" "Never mind; say nothing to anyone." So for fear of what she said, the slave-woman kept silent. When ten lunar months had expired, the treasurer's daughter gave birth to a son. Thereupon she caused a new vessel to be procured, laid the child in it, covered it, put garlands of flowers on it, and said to the slave-woman, "Carry this vessel on your head and set it adrift in the Ganges." And she added, "Should anyone ask you, 'What does this vessel contain?' you are to say, 'It contains a votive offering made by my lady mistress.'" The slave-woman did as she was told.

Farther down the Ganges two women were bathing. When they saw a new vessel being swept along by the current, one of them cried out, "That vessel belongs to me!" and the other cried out, "Whatever is contained in that vessel belongs to me!" When the vessel reached them, they caught hold of it, and setting it on dry land, they opened it and saw the child. Thereupon the first of the two women said, "The child belongs to me alone, because I said, 'The vessel belongs to me.'" But the second woman said, "The child belongs to me alone, because I said, 'Whatever is contained in that vessel belongs to me alone.'" [215] And straightway they fell to quarreling. Proceeding to a court of justice, they told their stories; and when even the judges were unable to settle the dispute, they went to the king. The king, after listening to their arguments, said, "You take the child; you take the vessel."

Now the woman who received the child was a supporter of the Elder Mahā Kaccāna. And she brought up the child with this thought in mind, "I will have this child enter the Order under the auspices of the Elder." Now on the day of the child's birth, when he was bathed for the purpose of washing off the birth-stains, his hair became matted, and therefore they gave him the name Jaṭila. One day when the child was old enough to walk, the Elder entered that house for alms. The female lay disciple provided the Elder with a seat and offered him food. When the Elder saw the boy, he asked, "Lay disciple, you have a boy?" "Yes, Reverend Sir, I am bringing him up with this thought in mind, 'I will have this child enter the Order under your auspices.' Therefore pray admit him to the Order." "Very well," replied the Elder. And taking the boy with him, he departed.

As the Elder proceeded on his way, he considered within himself, "Has this boy a sufficient store of merit to enable him to attain the station of a wealthy householder?" Straightway he became aware of the following, "This boy is a person of great merit, and will some day enjoy great wealth. As yet, however, he is a mere child, as yet he lacks maturity of knowledge." Therefore the Elder took the boy with him to Takkasilā, and stopped at the house of a certain lay supporter of his. The layman saluted the Elder, and seeing the boy, asked, "Reverend Sir, you have a boy?" "Yes, lay disciple, and he will enter the Order; but as yet he is a mere child. Let him remain with you for a time." "Very well," replied the layman, and cared for the boy tenderly, treating him as his own son.

Now for twelve years goods had been accumulating in the layman's house. One day, when the layman was about to set out on a journey to the next village, [216] he removed all of his goods to a shop, and seating the boy in the shop, told him the price of each piece of goods. "This and that are worth such and such," said the layman; "if you can get such and such for them, sell them." So saying, the layman departed.

That day the guardian divinities of the city directed towards his very shop all that had need of even so little as pepper and cummin-seed. The result was that in a single day he sold all the goods that had been accumulating for twelve years. When the householder returned and saw nothing at all left in the shop, he said to the youth, "My dear boy, have you lost all your goods?" The youth replied, "I have lost nothing. All that you left with me I have sold in accord-

ance with your directions. Here is the price for such and such, and here is the price for such and such."

The householder was overjoyed. "Here," he exclaimed, "is a man whose worth is beyond price, a man who is able to make his living wherever he may be!" Now his own daughter had just reached marriageable age. So he straightway gave him his daughter in marriage, ordered his men to build a house for him, and when the house was completed, said to him, "Go take up your residence in your own house." Now when Jaṭila entered his house, no sooner had he set one foot on the threshold than the earth in the rear of his house was rent asunder and there arose a mountain of gold eighty cubits in height. When the king heard that a mountain of gold had arisen in the rear of Jaṭila's house, rending the earth asunder, he sent him a treasurer's parasol. Thereafter he was known as Treasurer Jaṭila.

Treasurer Jaṭila had three sons. When they had reached manhood, he conceived a desire to retire from the world and become a monk. And he thought to himself, "If there is a treasurer's family possessed of wealth equal to ours, they will permit me to retire from the world; otherwise they will not give me their permission." Accordingly he determined to find out. So he had made a golden brick and a golden whip and a golden cord; and placing them in the hands of his men, said to them, "Take these with you and travel throughout the Land of the Rose-apple, pretending to be looking for nothing in particular, [217] and find out whether or not there is a treasurer's family possessed of wealth equal to ours; having so done, return to me." Jaṭila's men traveled from place to place until they reached the city of Bhaddiya.

Now in the city of Bhaddiya lived Treasurer Ram, Meṇḍaka;[1] and when he saw those men, he asked them, "Friends, on what errand are you traveling about?" "We are traveling about looking for nothing in particular." Treasurer Ram perceived within himself, "It cannot be true that these men are traveling about from place to place, with things such as these in their hands, looking for nothing in particular; they are traveling about exploring the country." So he said to them, "Go into the yard behind our house and take a look." Jaṭila's men went into the yard.

There, in a space eight karīsas in extent, they saw golden rams of the sort previously described, as big as elephants or horses or bulls,

[1] For the story of Treasurer Ram, see xviii. 10.

prancing about, striking back with back, and cleaving the earth asunder. Jaṭila's men strolled about among the rams and then came out. Treasurer Ram asked them, "Friends, did you find what you were traveling about looking for?" "Yes, master, we found what we were looking for." "Well then, depart." So saying, he dismissed them. Jaṭila's men returned home.

The treasurer their master asked them, "Friends, did you see a treasurer's household possessed of wealth equal to ours?" The men replied, "Master, what wealth do you possess! Treasurer Ram, who lives in the city of Bhaddiya, possesses wealth as great as all this!" So saying, they told him all about what they had seen.

When the treasurer heard their story, he was delighted. "I have found one such treasurer's family," thought he; "is there perhaps another?" So giving his men a blanket worth a hundred thousand pieces of money, he said to them, "Friends, go find out whether there is another such treasurer's family." So saying, he sent them forth. Jaṭila's men went to the city of Rājagaha, made a pile of wood near Treasurer Jotika's house, and set fire to it. "What are you doing?" they were asked. Jaṭila's men replied, "We have here a very valuable blanket and have been trying to sell it. But we can find no buyer, and are afraid that if we carry it about with us, we shall be attacked by robbers. As soon, therefore, as we have burnt it in this fire, we shall continue our journey."

Now Treasurer Jotika saw them and asked his men, "What are these men doing?" When he heard what they were doing, he caused them to be summoned and asked them, "How much is the blanket worth?" "It is worth a hundred thousand pieces of money." [218] Jotika ordered a hundred thousand pieces of money given to the men, and placing the blanket in their hands, sent them forth, saying to them, "Give the blanket to the slave-woman whose duty is to sweep the gate-house and remove the refuse."

When the slave-woman received the blanket, she burst into tears, went to her master, and said, "Master, if I have been guilty of any offense, should I not be beaten for it? Why did you send me such a coarse blanket as this? How can I wear it either as an undergarment or a cloak?" Jotika replied, "It was not for that purpose that I sent you the blanket. I sent it to you simply that you might roll it up and lay it at the foot of your bed; so that, after bathing your feet in perfumed water, you might have a blanket to wipe them with. Can you not make such use as this of the blanket?" "Yes,"

said the slave-woman, "I can do that;" and taking the blanket with her, she departed.

Jaṭila's men watched the whole proceeding and returned to the treasurer their master. Jaṭila asked them, "Friends, did you see a treasurer's household possessed of wealth equal to ours?" "Master," they replied, "what wealth do you possess! Treasurer Jotika who lives in the city of Rājagaha possesses wealth as great as all this!" And describing all the wealth they had seen in Jotika's house, they told him their story. When the treasurer heard their report, his heart was filled with joy. "Now," said he, "I shall obtain permission to retire from the world and become a monk." And going to the king, he said, "Your majesty, I desire to become a monk." The king replied, "Very well, great treasurer; follow your inclination and become a monk."

So Treasurer Jaṭila went home, and summoning his sons before him, he placed a golden spade in the hands of his oldest son and said to him, "Son, go to the rear of the house and remove a nugget of gold from the mountain of gold." The oldest son took the spade, went to the rear of the house, and struck the mountain of gold with his spade. It was as though he had struck the surface of a flat rock. Jaṭila took the spade from the hand of his oldest son, and placing it in the hands of his second son, sent him out. But the second son fared the same as the oldest son. When he struck the mountain of gold with his spade, it was as though he had struck the surface of a flat rock. [219] Then Jaṭila placed the spade in the hands of his youngest son and sent him out. The youngest son smote the mountain of gold with his spade, and it was as though he had thrust his spade into a pile of loose earth. Then said the treasurer, "Come, son, that is enough." And summoning his two older sons, he said to them, "This mountain of gold did not come into existence for you; it came into existence for me and my youngest son. Join with him in the enjoyment of this wealth."

But why did this mountain of gold come into existence solely for the sake of the father and his youngest son? And why was Jaṭila thrown into the water on the day of his birth? Solely as the result of deeds done in a previous state of existence.

33 d. Story of the Past: The goldsmith and his three sons

For in a previous state of existence, while the shrine of the Supreme Buddha Kassapa was being erected, a certain Arahat came to the

place where the shrine was being erected, and looking at the shrine, asked the following question, "Friends, why is it that the north façade of the shrine is still unfinished?" "There is not enough gold," replied the builders. Said the Arahat, "I will enter the village and urge the people to give; devote your best attentions to the work." So saying, the Arahat entered the city and cried out, "Men and women, there is not enough gold to finish the north façade of your shrine. Contribute gold for this purpose." Having thus prevailed upon the multitude to contribute gold for the shrine, he went to the house of a goldsmith.

Now just at this moment the goldsmith was sitting in his house engaged in a quarrel with his wife. Said the Elder to the goldsmith, "There is not enough gold to finish the north façade of the shrine which you have undertaken to build; this is something which you ought to know." But so angry was the goldsmith toward his wife that he replied, "Throw your Teacher into the water and go your way." Thereupon the goldsmith's wife said to her husband, "You have done a most wicked thing. If you are so angry with me as all that, you ought to be satisfied to rebuke me or beat me. Why should you vent your spleen on the Buddhas, past, present, and to come?"

Instantly the goldsmith [220] was overcome with remorse. Flinging himself at the Elder's feet, he said, "Pardon me, Reverend Sir." The Elder replied, "It was not I to whom you spoke; ask pardon of the Teacher." Said the goldsmith, "Reverend Sir, what must I do to obtain the pardon of the Teacher?" The Elder replied, "Friend, make three jars of golden flowers and place them in the repository of the relics; then wet your garments and the hair of your head, and ask the Teacher's pardon." "Very well, Reverend Sir," said the goldsmith.

While the goldsmith was making the golden flowers, he summoned the oldest of his three sons, saying to him, "Come, son, I spoke harshly of the Teacher. Therefore, so soon as I have finished these golden flowers, I shall place them in the repository of the relics and shall ask pardon of the Teacher. I wish you to accompany me." But the oldest son was unwilling to go and replied, "It was not I that made you speak harshly. You go alone." Then the goldsmith summoned his second son and said the same thing to him, but the second son likewise refused to go, making the same answer. Finally the goldsmith summoned his youngest son. Said the youngest son, "It is a son's duty to do whatever there is to be done." So he agreed to

accompany his father, and assisted his father in making the flowers. When the goldsmith had completed three jars of flowers, measuring a span in breadth, he placed them in the repository of the relics, and wetting his garments and the hair of his head, asked pardon of the Teacher.

33 e. Story of the Present concluded

For this reason, in seven successive states of existence, Jaṭila was thrown into the water on the day of his birth; and since this was the last of the seven states of existence, in this state of existence also, as the result of that evil deed, he was thrown into the water. Now inasmuch as the two brothers who were his oldest sons were not willing to assist him in making the golden flowers, the mountain of gold did not come into existence for them; but since the youngest son assisted his father, the mountain of gold came into existence solely for the father and the youngest son. [221] Treasurer Jaṭila, having thus admonished his sons, retired from the world, became a monk under the Teacher, and in but a few days attained Arahatship.

Some time afterwards the Teacher accompanied by five hundred monks, while making a pilgrimage for alms, stopped at the door of the house of Jaṭila's sons. And for the space of half a month Jaṭila's sons served the Congregation of Monks presided over by the Buddha with food. In the evening, when the monks were assembled in the Hall of Truth, they began the following discussion, "Brother Jaṭila, did you experience to-day no longing for the mountain of gold eighty cubits high and for your sons?" "No, brethren," replied Jaṭila, "I experienced neither longing for them nor pride in them." Then said the monks, "This Elder Jaṭila utters what is not true and is guilty of falsehood." The Teacher, hearing their talk, said, "Monks, it is quite true that my son has no longing for them or pride in them." So saying, he expounded the Law by pronouncing the following Stanza,

416. Whoever in this world has abandoned Craving,
Whoever has gone forth from the household life to the houseless life,
Whoever has destroyed the essence of Craving, such a man I call a Brahman.

XXVI. 34. AJĀTASATTU ATTACKS JOTIKA'S PALACE [1]

Whoever in this world has abandoned Craving. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Jotika.

For after Ajātasattu Kumāra had conspired with Devadatta and killed his father, Bimbisāra, and become established in the kingdom, he said to himself, [222] "I will now take the great palace of Treasurer Jotika;" and arming himself for battle, he sallied forth. But seeing his own reflection and that of his retinue in the jeweled walls, he concluded, "The householder has armed himself for battle and has come forth with his host." Therefore he did not dare approach the palace.

Now it happened that on that day the treasurer had taken upon himself the obligations of Fast-day, and early in the morning, immediately after breakfast, had gone to the monastery and sat listening as the Teacher preached the Law. When, therefore, the Yakkha Yamakoḷi, who stood guard over the first gate, saw Ajātasattu Kumāra, he called out, "Where are you going?" And straightway putting Ajātasattu Kumāra and his retinue to rout, he pursued them in all directions. The king sought refuge in the very same monastery as that to which the treasurer had gone. When the treasurer saw the king, he rose from his seat and said, "Your majesty, what is the matter?" Said the king, "Householder, how comes it that after giving orders to your men to fight with me, you are sitting here pretending to be listening to the Law?"

Said the treasurer, "But, your majesty, did you set out with the idea of taking my house?" "Yes, for that very purpose did I set out." "Your majesty, a thousand kings could not take my house from me against my will." Upon this Ajātasattu became angry and said, "But, do you intend to become king?" "No," replied the treasurer, "I do not intend to become king. But neither kings nor robbers could take from me against my will the tiniest thread." "Then may I take the house with your consent?" "Well, your majesty, I have here on my ten fingers twenty rings. I will not give them to you. Take them if you can." [223]

The king crouched on the ground and leaped into the air, rising to

[1] Text: N iv. 221–224.

a height of eighteen cubits; then, standing, he leaped into the air again, rising to a height of eighty cubits. But in spite of the great strength he possessed, twist this way and that as he might, he was unable to pull a single ring from the treasurer's fingers. Then said the treasurer to the king, "Spread out your mantle, your majesty." As soon as the king had spread out his mantle, the treasurer straightened his fingers, and immediately all twenty rings slipped off.

Then the treasurer said to him, "Thus, your majesty, it is impossible for you to take my belongings against my will." But agitated by the king's action, he said to him, "Your majesty, permit me to retire from the world and become a monk." The king thought to himself, "If this treasurer retires from the world and becomes a monk, it will be an easy matter for me to get possession of his palace." So he said in a word, "Become a monk." Thereupon the treasurer Jotika retired from the world, became a monk under the Teacher, and in no long time attained Arahatship. Thereafter he was known as Elder Jotika. The moment he attained Arahatship, all of his wealth and earthly glory vanished, and the divinities took back once more to Uttarakuru his wife Satulakāyī.

One day the monks said to Jotika, "Brother Jotika, have you any longing for your palace or your wife?" "No, brethren," replied Jotika. Thereupon the monks said to the Teacher, "Reverend Sir, this monk utters what is not true, and is guilty of falsehood." Said the Teacher, "Monks, it is quite true that my son has no longing for any of these things." And expounding the Law, he pronounced the following Stanza, [224]

416. Whoever in this world has abandoned Craving,
Whoever has gone forth from the household life to the houseless life,
Whoever has destroyed the essence of Craving, such a man I call a Brahman.

XXVI. 35. THE MONK WHO WAS ONCE A MIME [1]

He that has cast off. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain monk who was once a mime.

It is said that a certain mime giving performances from place to place heard the Teacher preach the Law, whereupon he retired from the world, became a monk, and attained Arahatship. One day, as he

[1] Text: N iv. 224–225.

was entering the village for alms, in company with the Congregation of Monks presided over by the Buddha, the monks saw a certain mime going through his performance. Thereupon they asked the monk who was once a mime, "Brother, yonder mime is going through the same kind of performance you used to go through; have you no longing for this sort of life?" "No, brethren," replied the monk. The monks said to the Teacher, "Reverend Sir, this monk utters what is not true, is guilty of falsehood." When the Teacher heard them say this, he replied, "Monks, my son has passed beyond all bonds." So saying, he pronounced the following Stanza,

> 417. He that has cast off the bondage of things of earth,
> He that has escaped from the bondage of things of heaven,
> He that has thrown off every bond, such a man I call a Brahman.

XXVI. 36. THE MONK WHO WAS ONCE A MIME [1]

He that has cast aside both pleasure and pain. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain monk who was once a mime. [225]

The story is the same as the foregoing, except that on this occasion the Teacher said, "Monks, my son has put aside both pleasure and pain," and so saying, pronounced the following Stanza,

> 418. He that has cast aside both pleasure and pain, he that is cold, free from passion,
> He that, strenuous, has overcome all the worlds, such a man I call a Brahman.

XXVI. 37. THE SKULL-TAPPER [2]

He that knows the passing away. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Vañgīsa. [226].

It seems that there lived at Rājagaha a Brahman named Vañgīsa who could tell in which of the states of existence men were reborn at death. He would rap on their skulls and say, "This is the skull

[1] Text: N iv. 225.

[2] From this story are derived *Thera-Gāthā Commentary*, cclxiv (*Story of Vañgīsa*), and cli (*Story of Migasira*). Cf. *Añguttara Commentary* on *Etadagga Vagga*, *Story of Vañgīsa*. For a Sanskrit parallel from Eastern Turkestan, see A. F. R. Hoernle, *JRAS.*, 1916, 709 ff. (fifth fragment). Cf. Story xxvi. 30 b. Text: N iv. 226–228.

of a man who has been reborn in Hell; this man has been reborn as an animal; this man has been reborn as a ghost; this is the skull of a man who has been reborn in the world of men."

The Brahmans thought to themselves, "We can use this man to prey upon the world." So clothing him in two red robes, they took him about the country with them, saying to everyone they met, "This Brahman Vañgīsa can tell by rapping on the skulls of dead men in which of the states of existence they have been reborn; ask him to tell you in which of the states of existence your own kinsmen have been reborn." People would give him ten pieces of money or twenty or a hundred according to their several means, and would ask him in which of the states of existence their kinsmen had been reborn.

After traveling from place to place, they finally reached Sāvatthi and took up their abode near the Jetavana. After breakfast they saw throngs of people going with perfumes, garlands, and the like in their hands to hear the Law. "Where are you going?" they asked. "To the monastery to hear the Law," was the reply. "What will you gain by going there?" asked the Brahmans; "there is nobody like our fellow-Brahman Vañgīsa. He can tell by rapping on the skulls of dead men in which of the states of existence they have been reborn. Just ask him in which of the states of existence your own kinsmen have been reborn." [227] "What does Vañgīsa know!" replied the disciples, "there is no one like our Teacher." But the Brahmans retorted, "There is no one like Vañgīsa," and the dispute waxed hot. Finally the disciples said, "Come now, let us go find out which of the two knows the more, your Vañgīsa or our Teacher." So taking the Brahmans with them, they went to the monastery.

The Teacher, knowing that they were on their way, procured and placed in a row five skulls, one each of men who had been reborn in the four states of existence: Hell, the animal world, the world of men, and the World of the Gods; and one skull belonging to a man who had attained Arahatship. When they arrived, he asked Vañgīsa, "Are you the man of whom it is said that by rapping on the skulls of dead men you can tell in which of the states of existence they have been reborn?" "Yes," said Vañgīsa. "Then whose is this skull?" Vañgīsa rapped on the skull and said, "This is the skull of a man who has been reborn in Hell." "Good! good!" exclaimed the Teacher, applauding him. Then the Teacher asked him about the next three skulls, and Vañgīsa answered without making a mistake. The Teacher applauded him for each answer he gave and finally showed him

the fifth skull. "Whose skull is this?" he asked. Vañgīsa rapped on the fifth skull as he had on the others, but confessed that he did not know in which of the states of existence the man had been reborn.

Then said the Teacher, "Vañgīsa, don't you know?" "No," replied Vañgīsa, "I don't know." "I know," said the Teacher. Thereupon Vañgīsa asked him, "Teach me this charm." "I cannot teach it to one who is not a monk." Thought the Brahman to himself, "If I only knew this charm, I should be the foremost man in all India." Accordingly he dismissed his fellow-Brahmans, saying, "Remain right here for a few days; I intend to become a monk." And he became a monk in the name of the Teacher, was admitted a full member of the Order, and was thereafter known as Elder Vañgīsa.

They gave him as his Subject of Meditation the Thirty-two Constituent Parts of the Body and said to him, "Repeat the preliminary words of the formula." He followed their instructions and repeated the preliminary words of the formula. [228] From time to time the Brahmans would ask him, "Have you learned the formula?" and the Elder would answer, "Just wait a little! I am learning it." In but a few days he attained Arahatship. When the Brahmans asked him again, he replied, "Brethren, I am now unable to learn it." When the monks heard his reply, they said to the Teacher, "Reverend Sir, this monk utters what is not true and is guilty of falsehood." The Teacher replied, "Monks, say not so. Monks, my son now knows all about the passing away and rebirth of beings." So saying, he pronounced the following Stanzas,

419. He that knows the passing away and rebirth of beings everywhere,
He that is free from attachment, happy, and enlightened, such a man I call a Brahman.

420. He whose future estate is not known to gods or Gandhabbas or men,
He who has destroyed the evil passions and has attained Arahatship, such a man I call a Brahman.

XXVI. 38. HUSBAND AND WIFE [1]

He that possesses naught. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the nun Dhammadinnā. [229]

[1] Parallels: *Aṅguttara Commentary*, *JRAS.*, 1893, 560–566; *Therī-Gāthā Commentary*, xii: 15–16. Cf. *Majjhima*, 44: i. 299–305. Text: N iv. 229–231.

For once on a day, while she was living in the world, her husband Visākha, a lay disciple, heard the Teacher preach the Law and attained the Fruit of the Third Path. Thereupon he thought to himself, "I must now turn over all of my property to Dhammadinnā." Now it had previously been his custom on returning home, in case he saw Dhammadinnā looking out of the window, to smile pleasantly at her. But on this particular day, although she was standing at the window, he passed by without so much as looking at her. "What can this mean?" thought she. "Never mind, when it is meal-time, I shall find out." So when meal-time came, she offered him the usual portion of boiled rice. Now on previous days it had been his custom to say, "Come, let us eat together." But on this particular day he ate in silence, uttering not a word. "He must be angry about something," thought Dhammadinnā.

After the meal Visākha settled himself in a comfortable place, and summoning Dhammadinnā to his side, said to her, "Dhammadinnā, all the wealth that is in this house is yours. Take it!" Thought Dhammadinnā, "Persons who are angry do not offer their property and say, 'Take it!' What can this mean?" After a time, however, she said to her husband, "But, husband, what about you?" "From this day forth, I shall engage no more in worldly affairs." "Who will accept the saliva you have rejected? In that case permit me also to become a nun." "Very well, dear wife," replied Visākha, giving her the desired permission. And with rich offerings he escorted her to the nuns' convent and had her admitted to the Order. After she had made her full profession she was known as the nun Dhammadinnā.

Dhammadinnā yearned for the life of solitude and so accompanied the nuns to the country. Residing there, in no long time she attained Arahatship together with the Supernatural Faculties. Thereupon she thought to herself, "Now, by reason of me, [230] my kinsfolk will perform works of merit." Accordingly she returned once more to Rājagaha. When the lay disciple Visākha heard that she had returned, he thought to himself, "What can be her reason for returning?" And going to the nuns' convent and seeing the nun his former wife, he saluted her and seated himself respectfully on one side.

Thought he, "It would be highly improper for me to say to her, 'Noble sister, pray are you discontented?' I will therefore ask her this question." So he asked her a question about the Path of Conversion, and she immediately answered it correctly. Continuing this line

of questioning, the lay disciple asked about the remaining Paths also. He did not stop, however, at this point, but continuing his questions, asked her about Arahatship. "Wonderful, brother Visākha!" exclaimed Dhammadinnā. "But if you desire to know about Arahatship, you should approach the Teacher and ask him this question."

Visākha saluted the nun his former wife, and rising from his seat and going to the Teacher, repeated to the Exalted One their talk and conversation. Said the Teacher, "What my daughter Dhammadinnā said was well said. In answering this question I also should answer it as follows." And expounding the Law, he pronounced the following Stanza,

421. He that possesses naught in the present, the past, and the future,
He that neither possesses aught nor yearns for aught, such a man I call a Brahman.

XXVI. 39. AÑGULIMĀLA THE FEARLESS [1]

The noble. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Añgulimāla. [231]

This story is related in the Commentary on the Stanza beginning "The niggardly go not to the World of the Gods." For it is there said:

The monks asked Añgulimāla, "Brother Añgulimāla, were you not afraid when you saw the rogue elephant standing before you holding a parasol?" "No, brethren, I was not afraid." The monks said to the Teacher, "Reverend Sir, Añgulimāla utters falsehood." The Teacher replied, "Monks, my son Añgulimāla has no fear. For monks like my son are of all the Noble ones who have rid themselves of the Depravities the noblest, and have no fear." So saying, he pronounced the following Stanza,

422. The noble, the eminent, the manly, the wise, the conqueror,
The pure, the sinless, the enlightened, him I call a Brahman.

[1] Cf. Story xiii. 10 (text: iii. 187). For the story of the conversion of the robber Añgulimāla, see Story xiii. 6 (*Majjhima*, 86). Text: N iv. 231–232.

XXVI. 40. IT IS THE GIVER THAT MAKES THE GIFT [1]

He that knows his former abodes. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a question asked by Brahman Devahita. [232]

For once upon a time the Exalted One suffered from disorder of the humors and sent Elder Upavāṇa to Brahman Devahita for hot water. The Elder went to the Brahman, told him the Teacher was suffering from disorder of the humors, and asked him for hot water. When the Brahman heard the Teacher's request, his heart was filled with joy. "How fortunate for me," he exclaimed, "that the Supreme Buddha should send to me for hot water!" The Brahman gave the Elder hot water and a jar of molasses, ordering one of his men to carry the hot water on a pingo. The Elder caused the Teacher to bathe himself in hot water, and then, mixing the molasses with hot water, gave it to the Exalted One to drink. The Teacher's ailment immediately abated.

The Brahman [233] thought to himself, "To whom should one give alms to obtain a great reward? I will ask the Teacher." So he went to the Teacher and asked him about the matter, pronouncing the following Stanza,

> To whom shall one give alms? To whom must alms be given to get a great reward?
> How, for the giver, does the reward become a great one?

Said the Teacher to the Brahman, "The alms of such a Brahman as this yield abundant fruit." And proclaiming his conception of the true Brahman, he pronounced the following Stanza,

423. He that knows his former abodes, he that beholds heaven and hell,
He that has reached the end of birth and rebirth, the sage in whom Higher Knowledge has been perfected,
That man in whom all the Perfections have been perfected, such a man I call a Brahman.

[1] This story is an abbreviated version of *Saṁyutta,* vii. 2. 3: i. 174–175. Text: N iv. 232–234.

Epilogue

The King of Righteousness attained the Dhammapada, the Incomparable [Nibbāna]. That Mighty Sage uttered the Stanzas of the Dhammapada.

Revealing the Four Truths, he uttered Stanzas four hundred three and twenty in number. There came into existence three hundred Stories less one.

Residing with grateful heart in the monastery erected by the monarch, in the palace of King Sirikūṭa,

I composed, in a series consisting of seventy-two portions for recitation, this faultless Commentary on the Stanzas,

In accordance with the spirit and letter of the Stanzas, based on the Good Law of the Protector of the World, for the weal and welfare of mankind.

By the merit which I earned thereby, may all the good desires of all living beings be fulfilled, producing sweet fruit.

Prosperity! Happiness! Health!

The Colophon is in three parts: (1) Enumeration of Stories; (2) Epilogue; (3) Ascription of Authorship to Buddhaghosa. The Ascription of Authorship is the usual formula found at the end of Buddhaghosa's genuine works, and the inclusion of it in the Colophon of this Commentary is without doubt the work of an uncritical scribe or redactor of later times. Cf. Introduction, § 5: HOS. 28. 26 f. Text of the Epilogue: N iv. 235.

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HENRY CLARKE WARREN

(1854–1899)

OF CAMBRIDGE, MASSACHUSETTS, U. S. A.

A Brief Memorial

BY C. R. LANMAN

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The issue of the thirtieth volume of the Harvard Oriental Series is a fitting occasion for a short account of the life and character of Henry Warren, one of the two joint-founders of the Series; and the pages which follow the end of this volume proper, are a fit place in which to print the account by way of permanent record.

Henry Warren is worthy to be remembered, other reasons apart, for two things. He was the first American scholar (even now, after thirty years, unsurpassed) to attain distinction for his mastery of the sacred scriptures of Buddhism, a distinction now become world-wide. And again, with ample wealth he combined the learning and insight and faith to forecast the potential usefulness of such an undertaking as this Series, and did in fact give to Harvard University the funds for its publication. What these two things signify, — this may be told in the sequel.

Henry Clarke Warren was born in Boston, Massachusetts, November 18, 1854, and died in Cambridge, Massachusetts, Tuesday, January 3, 1899. His family was of English stock that came to New England between 1630 and 1640. His father was Samuel Dennis Warren (1817–1888), and his mother's maiden name was Susan Cornelia Clarke. In his early childhood, a fall from a chaise produced an injury of utmost gravity. It resulted in a spinal ailment and in lifelong physical disability and suffering. This was all the more a loss to the world, because his intellectual endowments were of a very high order, and governed by a moral character which — by due inheritance

from his father and mother[1] — was uncommonly elevated and unselfish and strong. Shut out by his crippled body from many of the joys of boyhood and young manhood, he bravely set himself to make the most of what remained to him.

Henry Warren received careful private instruction and the advantages of travel (journeys to Europe and Egypt); and his native broadness of mind soon showed itself in a catholicity of interest very unusual for one of his years. In Harvard College he won the affectionate regard of his teacher, Professor George Herbert Palmer, by his keen interest in the history of philosophy. He became an intelligent student of Plato and Kant, and the natural trend of his mind towards speculative questions showed clearly in his later scientific investigations of Buddhism. With all this went an eager curiosity about the visible world around him. We can easily believe that he would have attained to distinction in natural science, so good were his gifts of observation and well-balanced reflection upon what he saw. He used his microscope with great satisfaction in botanical study. At Baltimore he worked with enthusiasm in the chemical

[1] Samuel Dennis Warren was born in Grafton, Massachusetts, September 13, 1817, and died in Boston, Massachusetts, May 11, 1888. His grandfather, Joseph Warren, took part in the war of the American Revolution, marching from Grafton to Lexington, April 19, 1775. Joseph's great-grandfather and great-great-grandfather, both named John Warren, crossed over from England in 1630 with Governor Winthrop on the ship *Arbella*. The Warrens came from Nayland, in the county of Suffolk, England.

In 1854, Samuel Dennis Warren bought the paper-mills in Westbrook, Maine, now known as the Cumberland Mills. He became one of the most eminent and useful and successful business men of his day, honored for his ability and sterling integrity, and beloved for his goodness. His wife was the daughter of Reverend Dorus Clarke of Westhampton, Massachusetts. She was born March 3, 1825, at Blandford, Massachusetts, and died September 1, 1901, at Waltham, Massachusetts.

Henry Warren left three brothers, Samuel Dennis Warren, Jr., Edward Perry Warren, and Fiske Warren, and a sister, Cornelia Warren. The brothers were graduates of Harvard College, in the classes (respectively) of 1875, 1883, and 1884, and the Harvard Class-reports contain accounts of the lives of all four brothers.

The genealogy of the Warren family, with historical notes, is given in the volume entitled "The Warren-Clarke genealogy. By Rev. Charles White Huntington. Privately printed, Cambridge, 1894." Miss Warren has written a volume entitled "A Memorial of my Mother, by Cornelia Warren. Boston, privately printed, 1908." It contains much also about her father and her brother Henry. Here also should be mentioned the volume entitled "Samuel Dennis Warren, September 13, 1817–May 11, 1888. A Tribute from the people of Cumberland Mills. Cambridge, printed at the Riverside Press, 1888." The first and third of these three last-named volumes, and of course also all the Harvard Class-reports, may be consulted at the Harvard Library.

laboratory. And through all his later years, an aquarium was a thing which he maintained with intelligent and persistent interest. But for the most part he was forced, reluctantly, we may guess, to see with the eyes of others; and accordingly his reading in the natural sciences — in those just mentioned, in physiology and kindred subjects ancillary to medicine, and in geography — was wide, and was for him a well-chosen foil to the severer Oriental studies which became his unprofessed profession. As a further resource for diversion in hours of weariness or solitude, he took to books of travel and of fiction; and by way of zest, acceptable to so active a mind, he read them, one in German, another in Dutch, and another in French or Spanish or Russian.

The field of science, however, in which he made a name for himself is Oriental philosophy, and in particular, Buddhism, conceived, not as a simple body of ethical teaching, but as an elaborate system of doctrine. He had begun the study of Sanskrit, as an undergraduate at Harvard, with Professor Greenough; and, after taking his bachelor's degree in 1879, had continued the study at the newly established Johns Hopkins University in Baltimore, first under Professor Lanman, and then, after Lanman had been called (in 1880) to Harvard, with Lanman's pupil and successor, Professor Bloomfield. In 1884 Warren returned to the home of his father in Boston. In May, 1884, he went to England for a stay of a few weeks, partly to visit his brother Edward at Oxford, and partly to meet the Pāli scholar whose influence on the course of his future studies proved to be so large, Professor Rhys Davids. On the death of his father in 1888, he made trial of the climate of Southern California, but soon came home. In September, 1891, he established his residence at Cambridge, in a beautiful place on Quincy Street, opposite Harvard College Yard and near the Library, in what had been the dwelling of Professor Beck; and there he lived for the rest of his days.

Warren was elected a member of the American Oriental Society in 1882; and ten years later he was chosen Treasurer, relieving Lanman, who was then serving as Corresponding Secretary and as Treasurer. This office he held till his death, doing its duties with scrupulous care until the end.[1] Thus, either as productive worker or as a Director or as both, he was for almost two decades an interested and active

[1] Elected a corporate member at Boston — see *Journal*, vol. 11, page cvi. Chosen Treasurer at Washington, *Journal*, 15, page cxliv. His seven Annual Reports as Treasurer (April, 1892–December, 1898) appear in the *Journal*, volumes 16–20.

member, one of the kind that really promote the fundamental objects of such an organization. He was glad to be made a member of the Royal Asiatic Society of Great Britain and Ireland.[1] His name is on the first list of members of the Pāli Text Society of London, among the "Subscribers for six years;" and later it appears (for such was the usage of the *Report*) among those of the "Donors" as one of the most generous givers.[2] Even this slight publicity was doubtless unwelcome; for, constant as were his gifts to causes that proved themselves worthy, he was more than unostentatious. For the most valuable single object in the Harvard Semitic Museum, a perfectly preserved Assyrian tablet, half of the purchase-money came as a wholly unsolicited gift from Warren.

As a citizen, whether of the municipality or of the Commonwealth, he was ever ready to do his share in works of enlightened organized charity, or to help, for example, in the preservation of our forests or in the reform of the civil service. His public-spirited action was as modest as it was zealous. The maxim of the misprized Epicurus he had taken to heart, "Well hid is well lived," λάθε βιώσας.

Warren's bodily afflictions tended to make him of shy and retiring habit. But the few who knew him well, knew him as a man of strength and tenderness. His ever-present troubles he never obtruded on others, but — by resolute will, I think — he studiously made light of them. In this he was helped by his native sense of humor. While working in the chemical laboratory at Baltimore, he burned his left hand severely with nitric acid, but he made fun of the unsightly scar, conspicuous on the back of his hand, calling it "nitrate-of-Warren." This sense of humor never forsook him, even to the end. Shortly before his death, a friend sent him some brandied peaches. "I can't eat your peaches," said he, "but I appreciate the *spirit* in which they are sent." He had been accustomed, while at work, to stand up at a high desk, with two crutches under his arms to take the weight off his spinal column. Towards the end, even this was too hard, and he worked resting the weight of his trunk on his elbows while kneeling at a chair, so that the knees of his trousers showed hard usage. Perhaps in retort to some mild chaffing from me, — he made answer, "Ah, but when Saint Peter sees those knees, he'll say, 'Pass right in, sir, pass right in.'"

[1] His election is recorded in the *Journal* of the R. A. S. for 1885, Annual Report, page ii.
[2] See *Journal* of the P. T. S. for 1882, page 16, and for 1896, page 117.

During his last years, finding scant comfort in a bed, he had constructed in his house a little room like a box, closed in front with a flexible wooden curtain (like that of a "roll-top desk"), properly ventilated, and with the heat regulated by a thermostat. And on the floor of this he slept. In general it may be said that, although, for instance, in matters of food and drink, ample luxury was at his command, he lived a life of simplicity and self-control. In the increasingly difficult matter of securing adequate physical exercise, he showed strength of will. His regimen is the more notable, because — as I think — it was dictated by the all-informing motive of struggling to make the most of his life for public service as a scholar. What that struggle meant, is well brought out by President Eliot. Five or six days before Mr. Warren died, he asked Mr. Eliot to come over to his house. In writing of that visit, Mr. Eliot says: "I was much impressed by his calmness, patience, and perseverance in intellectual labor under the most trying conditions. There was an heroic serenity about him, and an indomitable resolution very striking to me, who have worked hard, but only under the most favorable conditions of health and strength."

During the last weeks of suffering, Mr. Warren preferred not to have a trained nurse at hand, although there were in the house those upon whom he could call in case of need. I think he must have seen that death was imminent; but, realizing that nothing which his nearest of kindred and friends could do would avail, he chose to face the end with dignity, serene, untroubled, and without troubling others. Thus in his last hours no one was by, and so it chanced that an inmate of the house, going to one of his rooms at a little after midnight of the night of Monday–Tuesday, January 2–3, 1899, found him in a sitting posture in a corner of the room. Apparently, in trying to walk to or from the room, his weary body sank beneath him. And almost to the very end, he had toiled to make clear to the Occident the treatise of the illustrious Buddhaghosa, *The Way of Salvation.* In Pauline phrase, he had fought a good fight, he had finished his course, he had kept the faith.

His visit to London in 1884, — in particular, the delightfully contagious enthusiasm of Professor Rhys Davids, — seems to have confirmed Mr. Warren in his purpose to devote himself to the sacred books of Southern Buddhism, and to their language, the Pāli. The Jātaka-book had not failed of its charm for Mr. Warren. Fausböll's

edition had then progressed as far as the third volume; and with a version of the first story of that volume, the "Little Kālinga Birth-story," Mr. Warren made his début in print. This translation, presumably the first ever made in America from the Pāli, appeared October 27, 1884, and, for an interesting reason, in the *Providence Journal.* The Library of Brown University, at Providence, contained what was at that time doubtless the only large portion of the Buddhist scriptures in America, some twenty odd palm-leaf manuscripts given to it by Rev. J. N. Cushing, long a Baptist missionary in Rangoon. An English specimen of these strange books might therefore be presumed to interest the University town.

There followed, a few months later, a paper "On superstitious customs connected with sneezing," published in the *Journal* of the American Oriental Society (volume 13, May, 1885), a striking evidence, not only of the riches of the Jātaka-tales in curious folk-lore, but also of Warren's enthusiasm, now thoroughly awakened.

His study of the Pāli literature was now prosecuted with zeal and persistence, and his knowledge of the texts, the unedited as well as the edited, grew constantly wider and deeper. His first objective was naturally the edited texts. These, when he began his Pāli studies, were few indeed. The Danish scholar, Fausböll, had published the Dhammapada, with copious extracts from the Commentary (1855), and (from 1858 on) many of the Jātakas, and in 1877 had begun his monumental edition of the Jātaka-book. In 1880, his countryman, Trenckner, gave us the Milinda, a model of editorial workmanship. And between 1879 and 1883 appeared Oldenberg's Vinaya. With the establishment of the Pāli Text Society in 1881 by Rhys Davids, the centre of Pāli studies shifted from Copenhagen to London, and — thanks to Davids's energy and vigor — the printed texts multiplied rapidly. The first volume of the Samyutta appeared in 1884, and that of the Anguttara in 1885. The first half of the important Majjhima, from Trenckner's masterhand, came out in 1888, and was followed in 1890 by Davids's edition of the first third of the no less important Dīgha. Such are the edited texts, selections [1] from which form the bulk (say four fifths) of Warren's *Buddhism.*

As for the unedited texts, — one good fifth of Warren's *Buddhism* (say one hundred pages and more) consists of translations of some

[1] A list of the original sources of these selections and of those from the Visuddhimagga is given, with an index, by Miss C. B. Runkle, in the *Journal* of the Pāli Text Society for 1902–1903.

fifty passages selected from Buddhaghosa's great treatise on Buddhism, entitled *The Way of Salvation* or Visuddhi-magga. These versions constitute, as will appear, a remarkable achievement. Warren's catalogue of the "Pāli manuscripts in the Brown University Library," published in the *Journal* of the Pāli Text Society for 1885, proves that he had already acquired the power of reading these palm-leaf books — no easy acquisition, when one considers the crabbed characters, the lack of contrast of color (black on brown, not black on white), and the maddening absence of adequate paragraphing and spacing and punctuation.[1] Repeated evidence of his labors with the refractory material of the palm-leaf books was given by Warren in the years when he was not only writing his *Buddhism*, but also editing the Visuddhi-magga. His paper entitled "Buddhaghosa's Visuddhi-magga" is a general and most illuminating account of that work, and was published in the *Transactions* of the Ninth International Congress of Orientalists, held in London, 1892, and may be used as an introduction to his very important essay entitled "Table of contents of Buddhaghosa's Visuddhi-magga," published in the *Journal* of the Pāli Text Society for 1891–1893. Further evidence is given by his two papers in volume 16 of the *Journal* of the American Oriental Society: of these, one "On the so-called Chain of Causation of the Buddhists" (April, 1893) discusses the famous formula in which Buddha endeavors to account for the origin of evil; and the other, "Report of progress of work upon Buddhaghosa's Visuddhi-magga" (March, 1894), gives a brief but highly interesting account of Warren's work as a pioneer in this very difficult field.

But these minor papers were only chips from the two keels which he had laid for craft of large dimension and ambitious design. He realized how scant at most were the time and strength presumably at his disposal, and wisely judged it best to devote that little, not to the learned odds and ends on which many scholars fritter their days away, but rather to two extensive works, each likely to be of long-lived use-

[1] Speaking of these difficulties, Warren says: "The Visuddhi-magga is only to be had in native manuscript. It seems almost impossible to understand a Pāli work written on palm-leaves until it has first been transcribed. The natives do not divide the words, and they make use of almost no devices to help the eye, so that it becomes a question of spelling one's way along letter by letter, and it is hardly possible to read currently. Accordingly, I was obliged to copy [the text of the palm-leaves]." (*Journal* Am. Oriental Soc., vol. 16, page lxvi.) See also Lanman's "Notes on the externals of Indian books," Harvard Oriental Series, volume 11, pages xix to xlviii.

fulness and of enduring significance in the history of Oriental studies. The larger of the two works was his edition and translation of Buddhaghosa's treatise on Buddhism entitled *The Way of Salvation* or Visuddhi-magga. This could hardly have been issued in less than four volumes, two for the text and two for the translation. The other was his *Buddhism in Translations,* one single large volume. This appeared several years before his death. The larger work he did not live to finish.

First then, as to Warren's unfinished enterprise, Buddhaghosa's *Way of Salvation* or Visuddhi-magga, — it is fitting here to say a word about Buddhaghosa and his work and about Warren's plan and his progress towards its achievement.

Buddhaghosa flourished about 400 A.D. He was brought up in India in all the learning of the Brahmans, was converted to Buddhism, went to Ceylon, and became an exceedingly prolific writer. He is the author of a commentary on each of the four great *Collections* or Nikāyas, in which are recorded the very teachings of Buddha. But his greatest work is the Visuddhi-magga, an encyclopædia *raisonnée* of Buddhist doctrine. Of all names in the history of Buddhist scholasticism, that of Buddhaghosa is the most illustrious. Indeed, there is a certain fitness in comparing him with the most illustrious of the Latin fathers, and in calling him the Saint Augustine of India. Both were converts, the one to Buddhism, the other to Christianity; both were men of majestic intellect and wide learning; both were prolific writers; both were authors of works which have for fifteen centuries maintained for themselves, each in its sphere, a place of surpassing influence. And it is highly probable that Buddhaghosa, at Great Minster in Ceylon, was composing the Visuddhi-magga at very nearly (if not precisely) the same time at which Saint Augustine was writing *The City of God* (begun about 413, finished 428).

Warren's plan was to publish in English letters a scholarly edition of the original Pāli text of the Visuddhi-magga, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices. Buddhaghosa makes constant citations from the Sacred Texts, quite after the manner of the fathers of the Christian church. In order to enhance the usefulness of his edition, Warren had undertaken to trace back all these quotations to their sources. Of the text, he had already made two type-written copies, and a large part or all of a third copy which he hoped might be final. Of the English version, he had made one third, considerable

portions having appeared in his *Buddhism*. And about one half of the quotations had been identified in the vast literature from which Buddhaghosa drew.

As for Warren's other enterprise, the finished one, — the plan of his *Buddhism in Translations* is, as its title implies, to present to Western readers Buddhist doctrines and institutions and the legend of Buddha in the words of the Buddhists themselves. The book appeared May 6, 1896, and is a royal octavo of 540 pages, made up of about 140 passages from the Pāli scriptures. These selections, done into vigorous English and accurately rendered, are chosen with such broad and learned circumspection that they make a systematically complete presentation of their difficult subject. The work is divided into five chapters. Of these, the first gives the picturesque Buddha-legend, and the fifth treats of the monastic order; while the other three are concerned with the fundamental conceptions of Buddhism, to wit, "sentient existence, Karma and rebirth, and meditation and Nirvana." Warren's interest centred in the philosophical chapters; the first and last were for him rather a concession to popular interest, an addition intended to "float" the rest. Much has recently been written about Buddhism upon the basis of secondary or even less immediate sources. Warren's material is drawn straight from the fountain-head. It is this fact that gives his book an abiding importance and value.

The work, as a volume of the Series, has been issued six times. The third issue was one made for sale at a very low price in India and Ceylon, and a call for another such issue has recently come from India. Extracts from the book have often been made in other works; and at varying intervals, from authors or publishers, requests come to Harvard University (as owner of the copyright) for permission to reprint considerable parts. Thus the work has enjoyed in America and Europe and the Orient a wide circulation, and has been one of large usefulness. It is significant that so subtle an interpreter of the influence of India on Japan as Lafcadio Hearn [1] calls Warren's book "the most interesting and valuable single volume of its kind that I have ever seen."

A large part (over two hundred pages, or nearly one half) of Warren's *Buddhism* was included by President Eliot in *The Harvard*

[1] In his book, *In Ghostly Japan* (Boston, 1899), page 70.

Classics.[1] The teachings of Jesus and Buddha have probably swayed more lives than those of any other great teacher in human history. It is to the credit of Warren's discernment that he saw the importance of interpreting to the Occident the teachings of Buddha, and chose this task as his life-work. It is further to the credit of his sound common sense and his literary skill that he should be the first to present such intractable exotic material in a way so interesting and illuminating to us moderns of the West. And although the subject-matter of Warren's work is translation and (barring his introductions) not original, it is a remarkable implicit comment upon its quality that a man of so broadly enlightened judgment as President Eliot should deem Warren's presentation of it worthy to be placed side by side with the best things of the Confucian, Hebrew, Christian, Hindu, and Mohammedan sacred writings, as rendered, for example, by Sir Edwin Arnold or by the authors of the Revised Version of the Bible.

The usefulness of Warren's *Buddhism* is incalculably enhanced by the inclusion of nearly half of it in *The Harvard Classics.* Could he have lived to see his life-work become so useful to others, — that would have been for him the reward beyond compare.

Mr. Warren lived but little more than two and a half years after the appearance of his book, but even that short time sufficed to bring him many and cheering words of assurance as to the high scholarly quality of his achievement. It was a genuine and legitimate satis-

[1] In 1909, Charles William Eliot, after forty years of service as President of Harvard University, laid down that office. He had said in public that a five-foot shelf would hold books enough to give a good substitute for a liberal education to any persistent reader who had been denied that privilege in his youth. The New York firm of P. F. Collier and Son proposed that he should choose the works for such a shelf. The outcome was the collection of fifty volumes, all in English, entitled *The Harvard Classics*, issued in 1910. This collection aims to reach the masses and to be of service to them. But apart from these higher aims, it is published as a commercial enterprise. This means that its sale is vigorously promoted in all legitimate ways by a powerful house of high standing. Already (in 1918) about two hundred thousand sets of fifty volumes each have been sold, that is about one set for every hundred families in our country. New copies are being made at the rate of about two thousand sets each month; and the volume of sales has not decreased because of the war.

Quantity and quality are sometimes in inverse ratio — as witness what John Morley says of the poems of Thomas Gray. But it is perhaps worth telling, in a foot-note addressed to the little world of Harvard men, that, of that little world, Emerson, Richard Henry Dana, and Warren with his exposition of the greatest religion of the Orient, have contributed most to this collection.

Warren's work is found in volume 45 (pages 587 to 798), the second of the two volumes bearing the sub-title *Sacred Writings.*

faction to him to read some of these judgments[1] passed on his work by eminent Orientalists — of England, France, the Netherlands, Japan, India, and Ceylon — welcoming him, as it were, to a well-earned place in their ranks. One of the most pleasing features of his later years was his intercourse with the Venerable Subhūti, a Buddhist Elder, of Waskaduwa, Ceylon. This distinguished monk,[2] whose great learning and modesty and kindness had endeared him years before to Childers and Fausböll and Rhys Davids, was no less ready with words of encouragement for Mr. Warren, and with deeds of substantial service, especially the procuring of much-needed copies of the manuscripts. In 1893, His Majesty, Chulalonkorn, King of Siam, reached the twenty-fifth anniversary of his accession to the throne. He celebrated the event by publishing in thirty-nine volumes a memorial edition of the Buddhist Tripitaka, the Sacred Scriptures of his religion. (A most commendable way of celebrating! Occidental sovereigns have sometimes preferred sky-rockets.) Copies were sent, exclusively as gifts, to the principal libraries of Europe and America, the Harvard Library among them. Mr. Warren had sent

[1] Notable among them is the review published in the Dutch magazine, *Museum, Maandblad voor philologie en geschiedenis* (Groningen, October, 1898), by Jacob Samuel Speyer, the most distinguished pupil of the greatest Dutch Indianist, Kern. Ten years later, Speyer, who had become Kern's successor at the University of Leyden, published in *De Gids* (Amsterdam, 1908, part 4, pages 141 to 147) an elaborate article upon the Harvard Oriental Series in general, and in particular upon Warren and his work as scholar and as man, under the title "Een Amerikaansche Maecenas."

Here (in spite of its mention of the Editor) should be reprinted a minute officially transmitted in 1908 to the President and Fellows of Harvard College. The Thomsen here subscribing as President, is the well-known writer on the languages of Scandinavia and Asia, Professor Vilhelm Thomsen of the University of Copenhagen. In 1908, Pischel was Professor of Sanskrit at Berlin.

COPENHAGEN, August 20, 1908.

The Fifteenth International Congress of Orientalists desires to put on record the expression of its cordial thanks for the great services to Oriental Science which have been rendered by the co-operation of the President and Fellows of Harvard College, of Professor Lanman as Editor of the Harvard Oriental Series, and of Professor Bloomfield as Author of the monumental *Vedic Concordance*.

At the same time the Congress would not leave unmentioned the debt of gratitude which this branch of learning owes to the far-sighted and enlightened liberality of the late Henry Clarke Warren, believing that his purposes, now becoming, through the faithful devotion of his friend, Professor Lanman, a reality as embodied in the volumes of the Harvard Oriental Series, are destined to contribute very substantially to our knowledge of the religions and literatures of the East.

PISCHEL, *President of the Indian Section.*
VILH. THOMSEN, *President of the Congress.*
SARAUW, *General Secretary of the Congress.*

[2] He was Chief High Priest of the Amara-pura Buddhists. He was born in May, 1835, and died in April, 1917, full of years, beloved and honored.

to His Majesty a magnificently bound set of the Harvard Oriental Series; and it was matter of honest pride and pleasure to him to receive from the king in return a beautiful copy of this Tripitaka. For us who remain, it is a satisfaction to know that Mr. Warren used the royal gift with diligence and success.

Thus the life of Henry Warren as a scholar is — we may justly say — memorable in the annals of American learning. And now a word touching the significance of his life as one of the joint-founders of the Harvard Oriental Series.

Since the other joint-founder, the Editor, is also the present writer, it is not competent for him to pass upon the Series as a fact; but it is permissible for him to explain the purpose of the Series. That purpose, as conceived by the Editor, twenty-odd years ago, is set forth in a circular letter written by him at that time. From it, a brief citation:

> The diffusion of knowledge by the modern University is effected partly by oral teaching to the students within its walls and in part by publication. This latter function is a highly important one, and is no less legitimate than the former. Among the works published, however, there may be many which would never be issued by an ordinary publishing house, simply because there is little or no money to be made out of them. Of this kind are the works issued by the great learned Academies of Europe. Harvard University already has several publication-endowments: one for history, one for classics, one for political economy. It cannot be argued against them that a book which the public at large does not buy is not worth publishing. All Universities give the student his education at less than cost, the difference being met by endowments or public taxation.
>
> The central point of interest in the history of India is the long development of the religious thought and life of the Hindus, — a race akin, by ties of blood and language, to the Anglo-Saxon stock. The value of the study of non-Christian religions is coming to be recognized by the best friends of Christianity more and more every day. The study tends to broaden and strengthen and universalize the bases of religion, — a result of practical and immediate benefit. Works which promote this study stand first in the plans of the Oriental Series; and they are especially timely now, when so much of the widespread interest in Buddhism and other Oriental systems is misdirected by half-knowledge, or by downright error concerning them. We may add that such works supply the material for the helpful constructive criticism of the foundations of religious belief, to offset the all too abounding destructive criticism of the day.

But meantime, the study of the Orient has come to present itself in new aspects. At this terrible crisis, the relations between the East and the West are of vital import as determining factors for the future. Henceforth, across the Pacific, there will inevitably be an interchange of potent influences, of influences that will affect profoundly the politics, the religion and morals, the philosophy, the literature, the art, — in short, all the elements that make up the civilization of the

two hemispheres. The West and the Far East have become virtually near neighbors, and from the responsibilities of such neighborhood there is no escape. Whether we will or no, we must have to do, and much to do, with the East.

The world-war of today is a terrible warning for tomorrow. This supremest of human follies is in the last analysis a failure — as between two peoples — to understand each other and so to trust each other. For us all, as members of the world-family, no obligation is more urgent than that of mutual understanding. For upon this depends the mutual good-will that annuls suspicion and "casteth out fear," the good-will that Buddha insistently preached two millenniums and more ago, the good-will which even now we find it harder to practise than to invent air-ships and wireless telephones, the good-will weighed against which any or all of these inventions, as essentials for human happiness, are to be "counted as the small dust of the balance." Accordingly we, East and West, must know each other. To interpret the East to the West, to set forth to the West some of the principal phases of the spiritual life of the East as they are reflected in her ancient literature, especially that of India, China, and Japan, to bring the best and noblest achievements of the East to bear upon our own life, — such are the inspiring tasks of the Orientalist, tasks in vital relation with the practical and political needs of today.

The volumes of this Series are largely technical, closed books to all but Orientalists. A dozen or more are of interest to general readers; but on the whole, these books, if published in the way of commercial enterprise, would be foredoomed to failure. They bring to the University neither money nor popular applause. Is she justified in issuing them? We might ask the like with reference to some exceedingly abstruse treatise on chemistry or electricity. Maybe only a score of men in all the world ever study it. And yet that study turns out to be of incalculable value to the directing minds of some vast industrial establishment, and through them to the people at large. One set of men produce such treatises. Another set of men transmute them into what are called practical values.

December 27, 1888, a letter to Mr. Warren was written by me, on the Mediterranean on my way to India, to be posted at Port Said. It concerned the endowment of a publication-fund for a series of "Sanskrit Texts for the use of Students," and was written after much encouraging conference with Böhtlingk of the Russian Academy, and with several University Professors, — Roth of Tübingen, Kern of Ley-

den, Windisch of Leipzig, Bühler of Vienna, Pischel of Halle, Cappeller of Jena, — and after various promises of cordial coöperation. The Series was started with Kern's Jātaka-mālā in 1891, was maintained through Mr. Warren's life by his gifts, and after his death by his bequests to Harvard University.

Warren has been dead now for almost twenty years. Many, perhaps most, of those for whose personal approval he might have cared, are gone. But he had the intellectual detachment of which the Bhagavad-gita has so much to say. He set store not by the rewards of his work, but by its serviceableness to others. "He that loseth his life for my sake shall find it." I doubt not that he has found it. In June, 1905, the Battle of the Sea of Japan gave me occasion to say (in volume 9, page x) what, after thirteen years, I am glad to repeat unchanged:

> The timeliness of the Series as a whole is an eloquent tribute to the discernment of my loved and unforgotten pupil and friend, Henry Clarke Warren. In him were united not only the will and the ability to establish such a publication as this, but also the learning and insight which enabled him to forecast in a general way its possibilities of usefulness. He knew that the East had many a lesson to teach the West; but whether the lesson be repose of spirit or hygiene of the soldier in the field, whether it be the divine immanence or simplicity of life or the overcoming of evil with good, he knew that the first lesson to be taught us was the teachable habit of mind.

If this judgment be right, if these purposes have been measurably attained, — then Warren is worthy to be remembered, not only as a scholar, but also as a man of patriotic and practical public service.

Shortly before Mr. Warren's death, I told him by word of mouth that I hoped and expected to take up his work on Buddhaghosa's *Way of Salvation* and finish it. "But," I added, "the obligation to Professor Whitney is the prior one." To "revise, bring nearer to completion, and edit" and issue Whitney's *Atharva-veda* took more of my best working-years than I care to count up. But I have always felt that my frankness, so far from perturbing Mr. Warren, was a comfort to him. And now, since his death, twenty-five volumes[1] have been printed; while, as for the heart-breaking waste of toil on undertakings which (by reason of human frailties, over-sanguineness, hastiness, dilatoriness, or the supreme frailty, death) have proved abortive, — "Let me not think on't."

Meantime, various fast-changing conditions inspire me anew with

[1] Counting volumes 16 and 22, detained, the one in Germany and the other in Bombay, by the war.

hope of finishing Warren's work,— hope somewhat more confident by reason of bodily strength. And so I venture to print the stanzas which I wrote soon after Mr. Warren's death, when I supposed that there was but little left for me to do, and that I was "hard by the jungle's edge." The third line of the first stanza ("Till sank thy weary body") is true, not only in a figurative sense, but also in a literal one, as told above, at page 381, paragraph 2. And it may be added that the Pāli word for "to clear" (sodhaya) is used, not only of a way through the jungle, but also of a text, in the sense of "clearing it of errors" or "editing it," and that "clear" is all the more apt when the title of the text is *The Way (of Salvation)*.

TO HENRY CLARKE WARREN

Long didst thou toil this rugged *Way* to clear,
  Patience thine ax-helve, learning keen the blade,
Till sank thy weary body, comrade dear,
  Ere thou the open and thy goal hadst made.

Hard by the jungle's edge thy task I took
  To bring it — happy labor — to an end.
Now to the West great Buddhaghosa's book
  And Eastern wisdom in thy name I send.

Full fifteen centuries, a man of might
  This monk hath been unto the morning-land.
Glad wouldst thou be that still his ancient light
  Upon our modern candlestick should stand.

For well thou knewst that prophet, saint, nor sage
  No chosen people for itself may claim;
That God's revealings, through each land and age,
  In voices manifold, are ay the same.

CHARLES ROCKWELL LANMAN

HARVARD UNIVERSITY
July 31, 1918